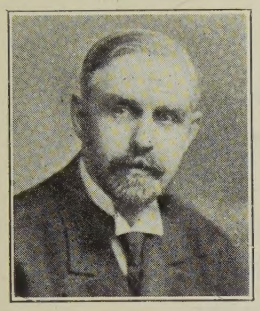
# The Congregationalist

Vol. CIX No. 2 January 10, 1924

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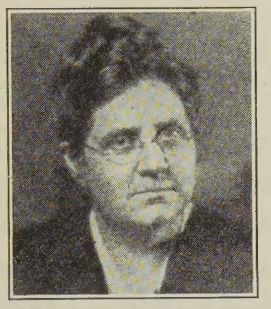
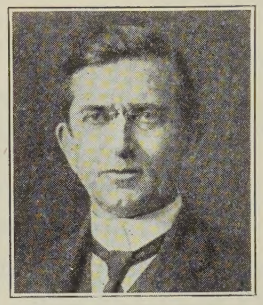


Judge Florence E. Allen



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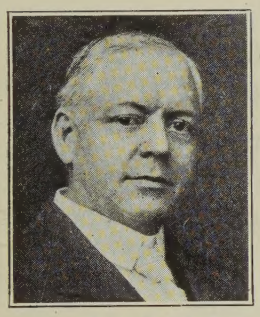


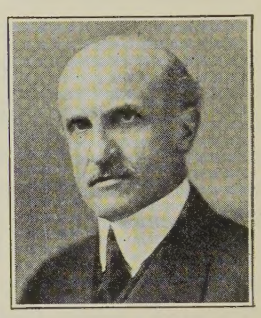
Hon. H. M. Beardsley

## Contributing Editors

*for*

## 1924

The Congregationalist rejoices in the co-operation of these eminent leaders during 1924. Where could a group be found more truly representative of the depth and variety of our Congregational fellowship, as of general Christian thought and life?



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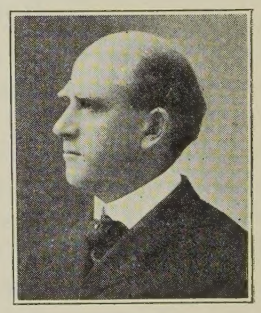

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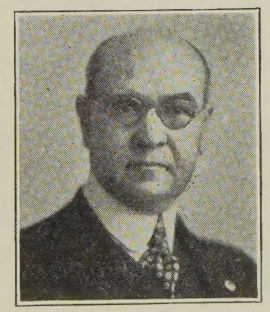

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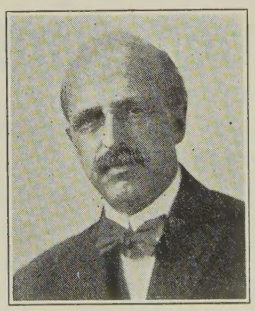
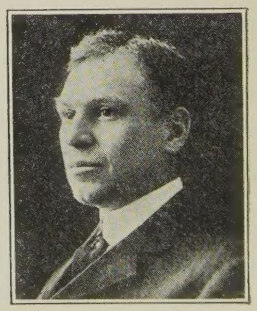


Dr. Lucius O. Baird



Pres. James E. Gregg

# Must We Cut Them Off?

**Our Good Will Fund**

The time approaches when we shall find it necessary greatly to reduce the number of free copies of *The Congregationalist* that we send to needy ministers and missionaries. We trust this will not be necessary and that those who in the past have subscribed to our *Good Will Fund* will remember those worthy people again this year. To keep them abreast of the times they will need the paper. It relieves their loneliness. It furnishes them with fresh material for inspiring ministry. Many of them are in places far away from the cultural advantages and sources of inspiration that most of us enjoy, and limited income makes it impossible for them to pay for the periodicals that they need and earnestly desire.

Gifts, however small and however large, swell the Fund, and we make it go as far as possible—$2.75 pays for one subscription for a year, $5.50 for two and $11.00 for four.

Immediate and generous action will be greatly appreciated.

The Congregationalist

14 Beacon Street
Boston

19 S. La Salle Street
Chicago

# The Congregationalist

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Rev. Charles E. Jefferson, D.D., Broadway Tabernacle, New York City.
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*(The Table of Contents will be found on the inside back cover page.)*


# The Editorial Outlook

## Citizenship Conferences

THE Citizenship Conference held at Washington recently has had good effect not only in influencing public sentiment at large in behalf of law enforcement, but in stimulating a movement for sectional conferences of a similar nature in various parts of the country. Such a Conference will be held for New England in Boston, Jan. 20-22. Rev. Morris E. Alling, of Hartford, one of our Congregational ministers, Secretary of the Federated Churches of Connecticut, has been accorded the privilege of organizing and leading in this work. The support of an unusually outstanding group of business and professional men has been pledged to the movement. At the first meeting held recently of representatives from the New England States, J. Weston Allen, former Attorney General of Massachusetts, presided, and President Emeritus Charles W. Eliot, of Harvard, was among the speakers. Dr. Eliot is Honorary Chairman of the Conference, and Hon. Carl E. Milliken, former Governor of Maine, is Chairman. New England, or part of it, has given a sorry lead to the nation in the matter of law enforcement, but there are signs of an awakening. The conscience of a large part of New England is still sound, and it is hoped that this Conference will not only crystallize the healthy sentiment of these states, but will help to remove the reproach that too long has with much justice been upon the states of the North Atlantic seaboard. President Coolidge has sent a strong letter giving the most unqualified endorsement of the Conference and its aims.

## New Immigration Provisions

IT is announced that the Senate and House Immigration committees will shortly begin consideration of a new immigration bill on the basis of proposals submitted by Secretary Davis of the Department of Labor. These proposals seem to point to the removal of some of the worst features of the present regulations, notably in that they call for selection of immigrants abroad through examination and certification by American consuls. It is hoped that this would greatly reduce the number of rejections at American ports, where aliens would, however, continue to be examined as at present, and admitted according to certain preferential classification. While no new basis for computing quotas is suggested a number of aliens could be admitted as "non-immigrants" under the new proposed regulations, and the department could suspend all immigration in times of industrial depression. Similarly quota limitations could be suspended to admit "farmers and skilled or unskilled labor when labor of the like kind cannot be found unemployed in the United States, provided that no strike or lockout exists in the industry seeking to import such labor," and in the cases of husbands, wives, and minor children dependent upon relatives already citizens of the United States.

The whole immigration problem is so complex that no regulations could be satisfactory from every standpoint, but the new proposed measure seems progressive along the two necessary lines of consideration for the immigrant and due regard for the existing situation in our own country.

## Overworking the Sex-Stuff

IF *Time*, the New York weekly, correctly characterizes the "plays which, in the light of metropolitan criticism, seem most important," there is food for thought in its summary, in its issue of Dec. 24, of the drama now offered New York theater-goers. Five plays are listed under the heading, "Drama," and are characterized as follows:

Tarnish—A study in sex relations, pure and profane, conclusively demonstrating that men are a bad lot.

Rain—A study in sex relations, pure and profane, demonstrating that missionaries are a bad lot.

The Lady—A study in sex relations, pure and profane, bearing witness that artists are a bad lot.

"Laugh, Clown, Laugh!"—A study in the sex rela-

tions, pure and profane, proving the latter are more successful.

Queen Victoria—An indication that small portions of the populace still yearn for sweetness and light.

Comment seems needless, except that it may possibly be remarked that if there had not been so strong a tendency to confuse sweetness and light with mid-Victorianism there might not have been quite so strong a reaction at present toward a frankness that lacks reserve and a realism that lacks decency. It seems that the theater would stand a lot of airing and fumigating, though there are decent plays, and the world of drama is not hopelessly corrupt any more than is the world of life all as morbid and sordid as some playwrights see it.

## The Man In the Street

*WHAT is it all about?* is the question that the man in the street is asking about present religious controversies. Why should all this wrangling and turmoil be going on? And why, particularly, should men who profess to be followers, and even official interpreters, of the meek and lowly Jesus, display a bitterness so at variance with the Master's teaching about love and brotherhood? What does the Gospel really mean after all, and what confidence can be placed in men who profess to be proclaiming it, but whose practice is so out of harmony with what Jesus himself taught and lived?

These things the common man wants to know, though his inquiries are not always from the same point of view. In fact, when one listens to the comment of the men in the street it is interesting to discover there much the same variety of temper and cleavage that one finds among ecclesiastics, scholars, and critics. In the matter of the Virgin Birth, for instance, one man in the street will say, "Why should anybody doubt it?" while the next man remarks, "What difference does it make? What has it to do with man's salvation, loyalty to Jesus, and the living of the Christian life?" The plain man thinks that if everybody would just take his commonsense view of the matter everything would be easy, that the scholars and philosophers are making a great fuss about nothing. He fails to realize that simplicity and practicality are about the last things on earth that many people, both among philosophers and among ordinary folk, are seeking.

The man who is living, or is trying to live, *above* present controversies feels often led to ask, as much as the man in the street, *What is it all about?* Of course from one standpoint it is all easily explainable: from time immemorial men have differed over various things. Differences over religion are possibly not any sharper or more intense than differences over matters of politics or other things. In a sense there is perhaps some justification for the suggestion that there is a natural cleavage in life,—that every baby born into the world "is a little liberal or a little conservative." But this natural difference in temper does not account for it all. The sadness of these controversies consists in the fact that they are between men all of whom profess love and loyalty to Jesus Christ, and all of whom regard him as the supreme revealer of God.

It becomes increasingly evident that divergent views and tempers will never become wholly reconciled. But if common ground be not always apparent, is there not higher ground—a place where all honest views and tempers converge and where extremes meet? It is Christ himself who challenges the soul of men. No man should be cast out of the church or made to feel that his true work is not in the life and fellowship of the church because he does not happen to agree with his fellow Christians about minor details of the Gospel narratives. What, it should be asked, is his attitude toward Jesus himself? Will he stake his whole life on the Gospel? Will he seek to apply it and live it in his life? And will he seek to proclaim it by word and deed?

Men are bound to differ. The two tempers and types of thought inevitably appear in relation to the miraculous. Some men believe very easily, while the faith of other men is so wrapped up with the conception of a God who rules by law and order in the Universe that the miraculous presents for them real difficulties. But is not the miracle of God's love revealed in Jesus Christ the supreme miracle of life? If men believe in the richness of God's grace; if men seek that grace and live according to its rule, can they go far astray? Can they be distrustful of one another? Can they be bitter in antagonism? What we need in life is not a middle-road today, but a comprehensive viewpoint, a largeness of heart and of sympathy, a depth of Christian love that can enable sincere and honest men to trust one another, even though their differences may be very great and though their understanding of one another may not be very clear. When one thinks of the world in need, the world with its sin and sorrow, how trivial these controversies seems! Or at least, how tragic! If we could only put first things first. If we could only hasten to meet the world's needs with the great essentials of salvation, the love and power of God revealed in Jesus, would these matters of controversy not fall into their proper place?

Is it inconceivable that men of various opinions should come to a more catholic outlook and spirit? Do we not find some such thing already among the noblest and truest of souls? If we could only interpret into life something of that broad spirit that men manifest to a large degree in their individual relationships, would we not come a little nearer true fellowship in Christ Jesus? If the hymnbook, rather than the denominational creeds and dogmas, could be our symbol, we should all be brought nearer to one another. For the hymnbook recognizes this largeness of Christian fellowship.

The man in the street today is asking what all this furor is about. He finds it inconceivable that men who are pledged to the great purposes that Jesus revealed should be quarreling about words or quarreling about the mere details of what happened centuries ago. If we believe in a living Christ, if we believe in the life and power of his teaching, why should we not concentrate our energies upon making this belief effective in the transformation of the lives of men and in the upbuilding of a new society? These controversies are shameful in their dissipation of Christian energy. We shall not avoid them by seeking to make all men think or feel alike; but in the midst of our differences it ought to be possible for sincere and earnest men to come to that place where each can recognize the other's liberty, and where, so far as God gives them to see the light, they can join their forces for the upbuilding of a better world.

## Christianity Against War

THE editor's mail-bag, always interesting, though something of an *olla podrida,* was never more interesting or more characterized by diverse, not to say conflicting, things than at present. Particularly is this true in relation to the dominant issue of the attitude of individual Christian, of Church, and of nation, toward war. Correspondents are calling upon us with fervency and persistency to give leadership in the most opposite directions. Some of our readers think that *The Congregationalist* ought to be carrying on a campaign for the inculcation of the most sweeping of non-resistant principles, involving as a practical measure the taking of a solemn and unconditional pledge against participation in any possible future war, no matter what the circumstances. Others, and among them men of eminence in letters and science, warn us against such a course as futile, misguided, and liable to defeat the very purposes that all good men have at heart in seeking to eliminate war and to prevent any such tragedy again occurring as that through which the world has recently passed.

In the midst of these divided criticisms and counsels, *The Congregationalist* is inspired by three definite purposes:

1. To maintain editorially that integrity of conscience which is the primary duty of every individual Christian or public leader. There never was a time when more than at present, men should be keepers of their own consciences. But it is equally necessary that our consciences should be enlightened and well informed. It is a prime duty of every man whose utterances may have any effect upon public opinion to consider that effect and to keep his heart and mind open to all the winds that blow. We are not ready either to continue, or to change, editorial views or policy because the first gust of criticism may be commendatory or adverse. The obligation of a Christian editor today lies much deeper than that of pleasing his readers, even were that possible. It is to discover and to do the *right* thing, and to this end all criticism and counsel are worthy of patient consideration. Views and policies ought to be subject to constant review. We do not believe, however, that editorial integrity, and a strong, conscientious and constructive policy, even in relation to this matter of war, are necessarily measured by the degree of dogmatism and cocksureness with which one speaks.

2. It has seemed both a duty and a sound method to present, as far as space permits, with impartiality and fairness, the varying opinions and judgments of Christian leaders upon the best means of avoiding war and attaining peace, including all such primary or secondary instruments toward that end as are involved in the League of Nations, the World Court, and all other plans and proposals. We have sought to encourage in our constituency that openness of mind and conscience that has seemed a solemn duty for ourselves.

3. We have sought constantly to emphasize the fact that it is the clearest, deepest and most overwhelming duty of Christians, both individually, and however organized in the Church, or otherwise, to do everything that can be done to rid the world of war and to prevent that curse continuing its scourge of mankind. We were going to say, to prevent that curse again arising, but many facts make it plain that the curse is not yet abolished.

It is the easiest thing in the world to rail against war and to persuade people simply by the noisiness of one's denunciation that one is doing a great deal for its removal. We would not underestimate the importance of building up an anti-war psychology. War is all of the hell that it is said to be—and more. Possibly continued insistence upon the extent and gravity of the curse helps consciously and unconsciously to arouse people towards its removal. There is a tremendous value and moving effect in some such clear portrayal of the horror of war as Mr. Kirby Page has given in his book *War: Its Causes and Cure.*

Among other things, Mr. Page points out that while the world was shocked at the sinking of the *Lusitania* with 1,000 men, women, and children, it would take the similar sinking of a Lusitania a day for 70 years to equal the entire death toll of the Great War, with its average daily slaughter of nearly 17,000 souls, as well as its sacrifice of civilian populations. Rev. David N. Beach, of Guilford, Ct., recently told his congregation that the money cost of the war was equal to the entire endowment of the Guilford Church, $20,000, for every hour since Christmas first began. He rightly says that these figures are beyond our wildest imagination. But it is necessary that we should do our utmost to bring both to imagination and conscience the realization of what war really means.

We are free to confess that *The Congregationalist* may not adequately have stressed this unadulterated horror of war. It has been so constantly present to the editorial mind, and the present writer has so constantly and persistently fought against the whole militarist psychology years before the public, or even the general ministerial conscience, began to be aroused, that the lack of the sense of the gravity of the issues in the minds of people generally may well have been underestimated.

But there is a general danger, none the less, of mistaking mere denunciation of war and hostility against it for the calm, well-considered, patient and courageous principles and courses of action by which alone war can be overthrown and prevented.

That eminent philosopher and teacher, Thomas Davidson, once reminded his students that emotionalism and enthusiasm are themselves morally dangerous where they do not issue in principles and actions. As important as the development of a Christian conscience against war is the question how that conscience is to be interpreted and expressed.

In relation to this question, as in relation to all other issues, *The Congregationalist* asserts, and will continue to assert, the liberty of the Christian conscience. In a personal letter to the editor, two ministers, one of them a leader of national repute, have recently been criticized for extremely pacifist utterances and activities. There has been no questioning of the rights of these men, but if such rights become questioned in the churches *The Congregationalist* will be among the first to come to their defence. We deprecate, however, the tendency toward what we regard as the altogether unwarrantable assumption upon the part of extremists—whether they take the *non-resistant* or what might be called the *gov-*

*ernmental* attitude toward war—that they are the only ones who are sanely, honestly, and conscientiously opposed to war.

The charge commonly brought against those who feel called upon to take, and to encourage others to take, a pledge against participation in war, under any circumstances, that they have taken the *Slacker's Oath* is both unjust and lacking in spiritual discernment. It may not require much courage to take the pledge, but really to mean it, to see what it involves and to be ready to carry it through in spite of all dangers and difficulties, implies moral and spiritual qualities to which any man of judgment should be ashamed to apply the term *slack*. When Leyton Richards, who has recently gone to the succession of Dale, Jowett, and Berry, in the pastorate of Carr's Lane Chapel, in Birmingham, as pastor of one of the largest churches in the North of England, during the war, took that attitude, he may have been right or wrong, but he was at least displaying as fine a courage as any man who went to the war front. In fact, we should very readily regard that courage as finer than any physical bravery. It was the same sort of courage that other men displayed who went forth to kill, in spite of the fact that they hated war so intensely that they would much rather have died could they conscientiously have avoided the obligation to fight.

If war is going to be abolished it is by the development of this desperate conscientiousness in relation to *all* the issues of life. We shall not see eye to eye. Truth for each of us is relative, though by study, discussion and controversy it is our duty to appreciate all its angles and to endeavor constantly to approach its absolute forms. Deeper than all other needs is the need that men should be tremendously unselfish, tremendously courageous, and tremendously respectful of the rights and consciences of others. The total activities of men so inspired, widely apart as they seem to be, will in our judgment ultimately make more surely for peace than any sectional or partisan effort. It is the *temper* of men, no less than their opinions that is doing so much to delay the day of peace.

The whole subject is complex and interminable, and by no means as easy and simple as some correspondents suggest. No matter how much is said, more must be left unsaid, but we propose to return to some of the immediately practical aspects of the problem in an editorial next week on *Dr. Fosdick and War.*

## Socialists in Russia

IN the *American Federationist* for December there is published what purports to be an appeal from the Central Committee of the Russian Social-Democrat Party to the wage earners of the world for sympathy and aid. The appeal is dated Moscow, September, 1923, and the editors of the *Federationist,* vouching for it, declare that, for obvious reasons, they cannot explain how it reached them.

In the appeal it is stated that there are 60,000 working people, Socialists and Laborites, dying a slow death in the frightful Soviet prisons and in frozen concentration camps in Siberia or on the Arctic Seas. This statement, in part, is as follows:

A monstrous crime is being perpetrated in Soviet Russia. It is kept secret from the broad masses of the population. While the Communist spell-binders keep fulminating, while pompous welcomes are accorded to distinguished European and American visiting capitalists, and while all kinds of expositions and fairs are humming noisily, the hangman is busily at work under cover of darkness.

For a long time past all the energies of the State Political Administration, the successor of the Cheka, have been bent on fighting the Socialist and labor movement. Long ago all social endeavor had been turned into a barren void. Today the war of the government against Russian Social Democracy, without a moment's cessation, is already taking the brutal form of a deliberate, bodily extermination of those who are suspected of belonging to, or aiding, our party.

Beginning with the general raids, throughout Russia, on the 25th anniversary of our party, last March, there has been going on all these months a veritable massacre of the Socialist elements in Soviet Russia. Thousands of people are being arrested, kept in prison without trial and defense, and subject to the refined cruelties of the Cheka. By a single stroke of the pen, people are sent by the hundred to places of hunger and death. All the centers of Tsarist exile have been re-opened. These are already overcrowded. Once more the notorious territories in Northern Siberia receive in their icy embrace the champions of labor's cause. Workers, students, young men and women, and sick, old persons, all are being transported back and forth all over Russia, herded like cattle in the notorious "Stolypin" convict cars. Not a word about these things is said anywhere. Not a line about it in the official Soviet papers. The moment has come for us to raise the cry throughout the world that Socialists are being murdered in the appalling darkness of our strangled country, with every avenue of escape closed to them. Fellow-workers, to you, above all others, do we address our plea, for it is in your name that this monstrous crime is being committed. We appeal to all the workers of Russia, to the democratic students, to all toilers everywhere, and to all who have not yet lost their last spark of citizenship and humanity, to protest against the extermination of Socialists in Russia!

It is generally claimed that all adverse comment on the present government of Russia is lying propaganda, sent out in the interest of capitalism. This material, reported by the *Federationist,* cannot be open to that accusation. It is an appeal by the workingmen of Russia to the workingmen of the world, especially to Socialists. It is fully confirmed by the testimony of Emma Goldman, the famous anarchist, in her recent book, *My Disillusionment in Russia,* published by Doubleday, Page.

## In Brief

The space given to Christmas and to Christmas services in the daily press has been gratifying. The churches are increasingly being recognized as of good news value, and the churches themselves are recognizing the importance of advertising that gives to their services a significance as great as that of popular amusements. Mr. Perley A. Stone, of Boston, sends us two full pages of Christmas church advertising as they appeared in the Baltimore *Sun.* He also encloses a card announcing carol singing from nine to eleven on Christmas Eve, in the lobby of the Southern Hotel, by vested choristers of the Episcopal Cathedral. This may offer a suggestion for choirs in other communities when Christmas comes again.

* *

If Christianity is "the truth, the whole truth, and nothing but the truth," then truth everywhere must be a part of Christianity.

# On Making the New Year New

IF we are actually to have a New Year, we must make it ourselves; we shall get little enough help anywhere else. It will be quite useless to ask the little planet we call our world to take a new course amongst the stars. "I've a one-track mind," the planet would answer, "and an appointed course. I can't even stop to argue so silly a proposition." It is equally useless to appeal to the stars for the chance to make new celestial adventures. "We have our appointed stations," they would reply; "you and your rather unimportant solar system must stay where you are. Do you wish to disarrange the universe for a new sensation? Your New Year means nothing to us; it's only a tick of the cosmic clock."

Nor shall we get much help from the steadfast order of nature. "I have a going concern," Mother Nature will answer. "My fields and forests are old and constant in their habits, my living creatures are old in form and instinct. I might manage you a new flower in a century or so—though I couldn't promise—or change you the texture of an insect's wing. My laws and forces are quite at your service, but your New Year means little to me; I have another calendar."

We shall get a little more consideration and comfort from history; but not much. "You write my story in terms of your years," history will say, "and if you will give me enough of them, I will tell you a great tale, but I really possess only the past. The old years belong to me; the New Year belongs to other masters, but I have seen enough of them grow old and I advise you not to expect too much of a new twelve-month," and Experience, who sits by History's side will nod a grave approval.

But the calendar of the soul is another matter; here are forces which take no dictation from the stars and beneath whose touch ancient forms are plastic. We make the calendars of time, we plat the orbit of the earth; history is only the record of our accomplished dreams and time itself a form, empty or full as we fill it, swift or slow as we live it through. We deal with old stuff but the seven colors of the rainbow are fresh on a Corregio's brush, and a Beethoven Symphony, though it be phrased from the music of the spheres, is a new creation. Faith and hope and creative purpose are perpetually reborn and it is in their redirection toward old tasks, and their new leavening of old experiences, and their masterful reassertion in the face of old failure and disappointment, and their dominant disposal of high possibilities, that the New Year really becomes new. The white pages of the unturned calendar of the numbered days and months are only their opportunity, time is their servant not their master, and the failures and successes of the past only a material to be drawn molten from their fires and recast in molds whose forms they themselves may determine.

The New Year is made truly new in a new emancipation from old faults and entanglements, and a new vision of old tasks and new fidelities in the doing of them, and the brave assumption of continuing duties in the kindling consciousness that even the simplest duty has an unexhausted content. It is new in the happy renewal of hope, and the radiant sense of a deepening wealth of opportunity to which we possess, in some yet untouched capacity of the soul, the power to respond. It is new in a growing wonder at the greatness of life, and a new joy in familiar pleasures. It is the challenge to find new beauty in familiar scenes, to greet old experience with fresh eagerness, to lighten old burdens with a new patience, and bless old friends with a new love, and win a new communion with the Everlasting God, and discover new paths leading from worn thresholds into mystic lands. The answer to that challenge is not in the stars but in ourselves.

GAIUS GLENN ATKINS

# National Convalescence

## A Sermon by Rev. George A. Gordon, D.D.

***This sermon preached by Dr. Gordon in Old South Church, Boston, on Armistice Day, we have chosen for publication as conveying a deep and appropriate message to individual and nation, as we confront a new year of duty and opportunity.***

*Yesterday at the seventh hour the fever left him."—John 4:52.*

FEVER is one of the serious afflictions of human beings. When it runs high and long, it means the destruction of life; when it runs now low and again high, like the ebb and flow of the tide, the patient is tossed between hope and despair. When the fever is gone, it leaves behind it a peace that passes understanding, like the calm of the infinite sky after storm. We recall here Shakespeare's great lines, in one sense applicable to our whole anxious and fevered existence in this world:

Duncan is in his grave;
After life's fitful fever, he sleeps well.

I am to speak to you this morning on National Convalescence, and in two ways; first, of the signs of convalesence in our Nation, and second, of the food appropriate to a convalescent.

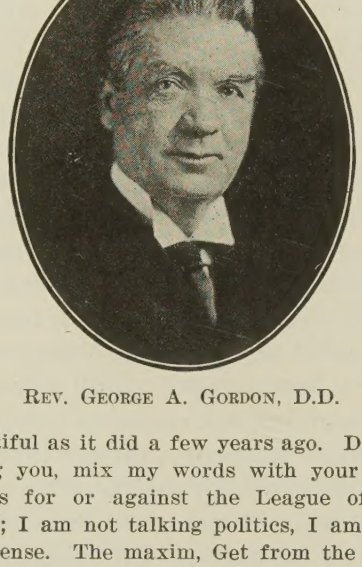
1. Let us consider the signs of convalescence in the life of this Republic. Five years ago today the fever of war that had raged in our blood, by sympathy or by actual participation, after four long and terrible years, left us. You recall the tumultuous joy of that day, and you remember that under the tumult, like the ocean under the wild surface, lay the unfathomable depth of our peace. We all were so happy that we hardly knew what to do, and kindness, nobility, and magnanimity flowed everywhere; the patient was a saint. But the sainthood did not last; he grew irritable, naturally, and dissatisfied with everything and everybody and with the whole world; and we who beheld him then, almost wished that the patient had died when he was at his best. It was not to be, and today we think there was some fitness for us then and since in the words:

When the devil was sick the devil a monk would be,
And when the devil got well, the devil a monk was he.

Am I right, you business men can tell,—I am going very carefully, it is unknown territory to me,—am I right in seeing certain signs of industrial convalescence? The volume of business is greater than it was four, three, two years ago, and surer; those who labor and those who employ labor are a little, a very little, more reasonable; the greed for money, that goes with inflation, has subsided somewhat,—we are all greedy enough still; and the perception is wider and more influential that all wealth means, in the last analysis, production, that production involves toil and directing intelligence, and that the great enemies of economic prosperity are idleness, extravagance, and intellectual incompetence. Am I not right, in this rapid and hopeful survey of the industrial world?

Rising into another sphere, the signs of convalescence are clearer far. Our public schools are crowded to overflowing with children, signifying the conviction on the part of our people that education is absolutely essential for life, and signifying, too, devotion to it. Our private schools are crowded, our high schools and academies; our colleges cannot make room for all the fit who apply; our professional schools, all except the theological schools, are flooded, and our schools of applied science. Here one of the two powers that rule the world, educated intellect, is receiving from our people recognition and homage such as it has never received in our whole history. There is a sign of convalescence.

Another sign of convalescence respects the Nation itself. The gospel of isolation does not appear so certain, so all-sufficient, so



REV. GEORGE A. GORDON, D.D.

beautiful as it did a few years ago. Do not, I beg you, mix my words with your prejudices for or against the League of Nations; I am not talking politics, I am talking sense. The maxim, Get from the trade and the commerce of the world all the privileges you can secure and dodge all the obligations possible for you to dodge, will not work. If we are to have our share of the privileges of world-commerce and world-trade, we must have our share of world-obligation. Those who preach a different doctrine are, in my judgment, among the poorest business men in the community, they are among the poorest citizens, and they are among the poorest human beings. Again I beg you not to mix my words with your prejudice; I am not speaking for the League of Nations, I am speaking for the League of Humanity, and in that League you cannot claim privileges without confessing equal obligations. I believe the doctrine of isolation is falling into discredit. Come in out of the wet, stand by your own nation against the need and good of the world; that gospel is an honor to none of its apostles today. To me that is one vast sign of national convalescence.

There is another sign of national convalescence still more significant:

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand, we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The great Kipling Recessional is bei taken up by thousands and tens of tho sands of the best youth of the land, a they are bound to go to the Unseen, to t Eternal, to God, as the ultimate source insight, character, and satisfaction for t human soul. Three thousand years ago was discovered through long and bitter e perience that man cannot live by bre alone, that righteousness exalteth a natio and our youth are coming not merely thr hundred thousand strong, as in Abraha Lincoln's day, but in multitudes, to inqui to reflect, to pray, to open life to the Unse and Eternal for light, for guidance, f power and hope. There is the greatest si that I see of a convalescent nation.

2. We come now to the second half of m sermon, the sort of food that we are to gi to this convalescent. The fever is go What the patient needs is not drugs, b food, the best that we can give him and abundance. In my judgment, this nati needs the metaphysic of Jesus to govern i intelligence, to give stability, clearne strength and self-possession to reason. A cording to the essential message of Jes the world and the universe are grounded mind and in will, infinite Mind, infinite Go Will; according to Jesus, human beings their essence are mind and will, capable illuminated intellect, capable of great cha acter, capable of entering into a great mor fellowship one with another, and capab too of entering into communication with t infinite Mind and the eternal Charact There is the metaphysic of Jesus. Put into the intellect of the country. Do n simply give them the sentiment of religio give them theory, philosophy, reason faith, support for the understanding.

Sometimes we hear loud talk about t greatness of the physical universe, that is immeasurable in extent, full of innume able splendors, that our little planet is on an incident as it floats among those isles light all about it, countless in number, a that human life itself is only an incident the life of this incidental planet. In m judgment that sort of talk is old and chea the great Pascal weighed it and found wanting. Does the sidereal universe kn itself? Has it science of itself or of an thing beyond itself? Has it moral char ter? We have never discovered that it h either intellect or character, and there is t scientist sounding its depth, measuring distances, weighing its suns and stars a systems. If in addition to his scientific tellect he is a good man, his sidereal u verse falls at his feet immeasurably bel the dignity of his thought and the dign

his character. Bigness is not greatness; highest is the great. What is man? ou hast made him but little lower than God,
d crownest him with glory and honor. ou makest him to have dominion over the works of thy hands.

at song can be sung today with a sin- rity and a range of meaning impossible the Psalmist's day. The greatest thing at we know is human intellect upheld by eat human character, and the whole aterial universe, I contend, falls immeas- ably below the dignity of a great mind d a great character. Do not worry about e greatness of the sidereal universe. It but the shadow of scientific intellect on e one side and the shadow of God on the her.

Another need of our time is the ethic of sus, especially in the form of kindness. y kindness, I do not mean mush, eyes full tears while you are holding on to your allet, resolving not to part with a dollar. mean, by kindness, that which holds in lution all the great moral qualities of our ature,—wisdom, courage, temperance, jus- ce, chastity, honor, chivalry; by kindness, mean the power that operates the whole oral being, that insists on a true fellow- ip among men. Jesus went about doing od; he was the kindest human being that er walked under the sun, but his kindness eld in solution all the sublime moral quali- es of his nature, and hence its power.

There is one more need. We need the etaphysic of Jesus, and we need the ethic Jesus, through the vision of himself, his n person, not merely as a prophet of the r-away century in which he lived, but as ble to verify his promise, "Lo, I am with u alway, even unto the end of the world," elping us to put his metaphysic into the orld, into the mind of the nation, and his hic into the will and the heart of all ations, in the form of kindness. The high- st privilege of human beings is to learn to ink as Jesus thought about the Infinite nd about men and all human relations, to el as he felt toward God, and toward uman beings, and to do as he did. Here our privilege at its height. Would there ave been any war declared in 1914 if urope had seen its highest privilege as arning to think as Jesus thought, to love s he loved and to serve as he served? There ever would have been war; and nothing, y friends, nothing on earth, under the arth, or anywhere, can avert war and rec- ncile man to man and establish a fellow- ip in kindness, a solemn league and cove- ant of humanity, but the endeavor to think s Jesus thought, to love as he loved, and o serve as he served. And I sometimes hink that I hear in the wail of the wind hat comes over the broad Atlantic at night he accents of the hundred thousand Amer- an dead calling upon us in God's name nd in the name of humanity to learn, from hilhood to old age, from the cradle to the rave, to think as Jesus thought, to love as e loved and to serve as he served, and with his great message in the moaning air, "Then ve shall be glad that to His mighty sacrifice ve joined the sacrifice of our youth, then we hall know that we did not die in vain."

## Recent Happenings in Japan

By Hilton Pedley

From Tokyo comes word of the passing of one of Japan's greatest commoners, Shimada (Saburo), Yokohama's representative in the Lower House of Parliament since it began, thirty-three years ago. One of the famous Yokohama Band who, under the leadership of Dr. S. R. Brown of the Dutch Reformed Church, accepted the Christian faith some fifty years ago, he was loyal to his Master to the day of his death. Elected Speaker of the House in recent years, his election was a tribute to his parliamentary ability, to his consistent fight for temperance and purity, in session and out of session, to his skill in debate and in the management of assemblies, and to his unceasing efforts in the direction of a truly democratic *régime*. Twice he went down to defeat on the question of "manhood suffrage," but it is interesting to note that probably before he passed away there came to his ears the rumor that the Government had determined to lead the movement, and so in anticipation of the bill that will surely pass the Diet this coming winter, he may have rejoiced greatly in his latter days. In addition to his share in church work, he was greatly interested in the Y. M. C. A., in the Salvation Army, in fact, in everything that concerned the well-being of mankind. He leaned to the Unitarian faith in his later years, and a Unitarian minister conducted the service at his funeral. He was a great man with a great record, and he leaves a great gap in the Christian ranks.

### Rapidly Rebuilding

From the same city comes a most encouraging report of post-earthquake activity on the part of the greatest of the Presbyterian churches. The pastor (Uemura) is of national repute as a scholar, preacher and editor. He has gathered into his church during a ministry of several decades at least a thousand members representing a goodly proportion of the brains, wealth, and consecration of the city. The church building was totally destroyed on Sept. 1, but such was the energy of pastor and people, that on November 4 more than 500 of the membership sat down together at Communion in the new $8,000 barracks which a few moments before they had solemnly dedicated to the service of God, until a permanent place of worship could be provided. "Jacob at Jabbok" was the theme of the sermon that day and the congregation went forth not only rejoicing in their new church home but in the consciousness of renewed faith in the spiritual possibilities of what must have seemed at first a desperate situation.

The annual meeting of the Congregational churches was held early in November—a month later than usual—in the new auditorium of the Osaka Church, the oldest but one of all the 150 organizations, rejoicing in a membership of 1,100, and boasting of but one pastor during its long history of forty-two years—Rev. T. Miyagawa. The meeting was a day shorter than usual, for the recent calamity had upset all plans and necessitated the utmost economy of both time and money. Nevertheless the attendance of delegates was more than 200—the record so far—some great problems were faced, and the annual Sunday collection in aid of evangelistic work was far and above anything yet realized—a full $2,500 as against $1,500 of the year previous. One of the great decisions of the body was that in which the stricken fields of Tokyo and Yokohama were chosen as the center of what has become an annual movement in the denomination, namely, the securing of prominent pastors, missionaries, and laymen for the work of aiding the weaker and smaller church groups. Wealth, thought and service are being put at the disposal of material need, and the above decision registers the value which our brethren place upon spiritual claims in the desolated regions.

### Protest Against Atrocities

Two other outstanding features of the conference were, first, a strong and unanimous protest against the atrocities perpetrated during the time of earthquake and its aftermath, largely by the mob, but in part by those who wore the official uniform, and directed against Koreans suspected of looting or worse crimes, and also against Japanese of Socialistic or rather, Bolshevist tendencies. A strict censorship withheld for a time the publication of these passionate outbreaks, but recently the grim details have appeared and reports of public trials of the criminals are now available. In this matter we rejoice that the voice of the church is being heard not only through the annual meeting just mentioned, but also at the dedication already referred to. Today, as always, the Christian Church of Japan is standing for law and order. Second, a unanimous vote to petition the proper authorities to refuse, once for all, permission to rebuild the licensed quarters in the destroyed cities. To our brethren it seems that not only is there "a tide in the affairs of men" but that the tide is now at the full so far as the moral shaping of the new Tokyo is concerned; and they are going to utilize every force to bring about a purer city. In this connection it may be added that a certain Christian lady of Kobe, famous for her rescue of would-be suicides, traveled 400 miles between here and Tokyo to devote herself to the banishing of the city's moral sore, and one of her methods was ingenious. With the assistance of fellow-Christians and sympathizers, she planned, announced, and carried out a great funeral service in memory of the hundreds of fallen women who perished by fire in the haunts of evil. Surely such advertising the famous "Yoshiwara" (red-light district) had never experienced in all its shameful history. Success to the Christian forces in their fight against fearful odds!

A new emphasis was given also to the temperance movement, already of long standing and backed by many loyal advocates, but still not much more than a mere skirmish in the war now on between the "drys" and the "wets." Japan is rapidly inheriting the liquor curse from the Christian (?) countries of the West, and this in addition to what she had of her own producing. The menace of the traffic has loomed large this fall in the midst of the terror by earthquake and fire, and our own denomination

has received a new incentive to preparation for battle. It will be a big battle and a long one but we have courage to hope for ultimate victory.

Reference has already been made in the columns of *The Congregationalist* to the relief work undertaken by A. B. C. F. M. missionaries and their Japanese colleagues. Later details announce the erection of a bathhouse and restaurant, with rest and assembly rooms attached, and the cleansing and feeding of the body seem to go along happily with the ministering to the soul. Officials are sympathetic and eager to supplement the all too meager relief funds, and there is no doubt that all parties concerned are being drawn closer together in the bonds of true friendship.

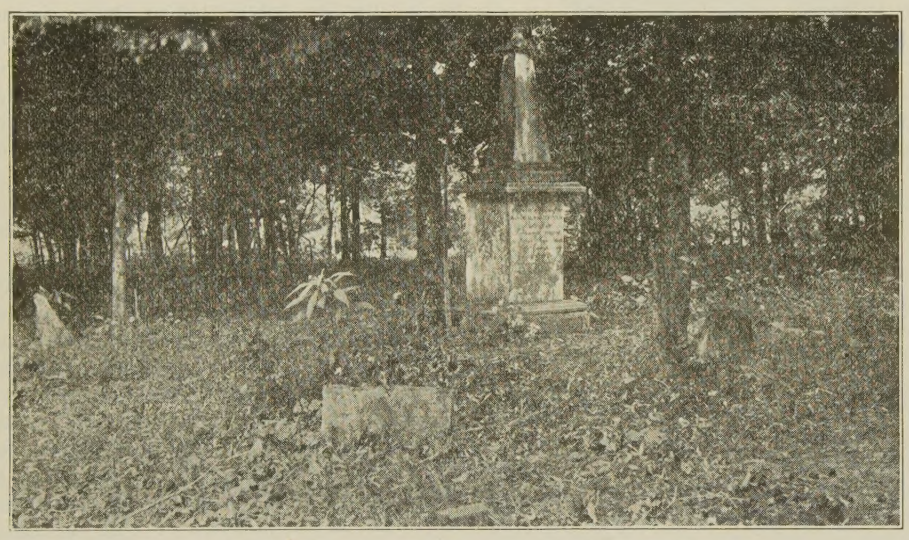
# The Brainerd Mission

## The First American Board School for the Indians

By Robert Sparks Walker

INSPIRATION is immortalized in heroic endeavor. Especially is this true where such efforts have met with marked success. In 1817 the American Board of Commissioners for Foreign Missions made an adventure that should ever be remembered. The adventure was in the establishing of a mission and school seven miles east of what is now Chattanooga, Tenn., among the Cherokee Indians. It was the first effort of the Board to educate and Christianize any Indian tribe in America.

During the twenty-one years of its existence, the events that centered around the mission at Brainerd were of such great importance and so numerous that it would require a book to record them. Briefly, in 1816, Rev. Cyrus Kingsbury, representing the Board, went to Washington and had a conference with the President of the United States and the Secretary of War in regard to a co-operative plan for establishing a mission and school among the Cherokees. The President heartily agreed to the plan and promised the support of the Government.



BURIAL PLACE OF DR. SAMUEL WORCESTER
*The old marble monument in Brainerd Cemetery*

Accordingly, the Secretary of War was directed by the President to promise Mr. Kingsbury that a suitable building would be erected for the school and other buildings built from time to time as needed. The Government also agreed to furnish two plows, six hoes, and as many axes as were necessary for introducing the art of cultivation among the Indians. Other promises were made which were promptly executed by the government from year to year.

The site for the mission was selected in 1816 by Rev. Cyrus Kingsbury and two Indians, officially appointed by the Cherokees and Creeks at a joint meeting. The place selected was on the Chickamauga Creek, and was named Chickamauga, but in 1818 when Jeremiah Everts, a member of the Board in Boston, visited the mission, through his suggestion the name was changed to Brainerd in honor of David Brainerd, the pioneer Indian missionary in the East.

When we grow impatient today because the groceryman fails to deliver our flour to us within an hour after the order has been given, it will do us good to reflect on what Rev. Cyrus Kingsbury had to endure, for, during the first year of the mission he had to transport his food fifty miles.

On June 30, 1817, the school had twenty-six boarding pupils, and a number of Indians and whites had professed religion. Among the converts were Catherine Brown, a beautiful Cherokee girl eighteen years old, and Charles Reece, a Cherokee who had received a handsome rifle as a present from the United States Government for his heroic service rendered at the famous battle of Horseshoe Bend. Owing to her rare beauty and the many favors she received at the hands of the Cherokee pupils, the missionaries at first were rather skeptical about the prospects of Miss Brown's religious career. But Catherine surprised them, for she became a most devout Christian leader and teacher. The remainder of her life was devoted to missionary work among the Cherokees at and around Brainerd. So remarkable was the transformation of the life of this heathen Indian and so great were her achievements that there was printed in Boston in the year 1825 a book entitled, *Memoir of Catherine Brown, a Christian Indian.*

### MANY FAMOUS VISITORS

Although seriously handicapped for lack of transportation, yet many prominent visitors came from far and near to visit the mission at Brainerd. Among them was President James Monroe, who came in May, 1819. The President was so pleased with the success of the mission that he ordered an increased expenditure on the equipment and buildings.

About this time, John Arch, a Cherokee near Knoxville, Tenn., over a hundred miles away, heard of the mission at Brainerd and walked all the way carrying with him his only possession—a rifle—and applied for admission. Arch was such a vicious looking savage that the missionaries refused him admission, but he would not leave. He tendered them his only possession, and after much persuasion, they decided to admit him. He soon embraced Christianity and became one of the most efficient interpreters and teachers. In fact, it was John Arch who made the first translation of a portion of the Gospel of St. John in the Cherokee language. Arch became an exhorter and teacher and no more devout Christian ever lived than this once savage Indian. Like many of the other Indians as well as missionaries, he died early in life and was buried at Brainerd.

The first corresponding secretary of the Board was Rev. Samuel Worcester, formerly pastor of the Tabernacle Church at Salem, Mass. In 1821 Dr. Worcester's health was poor and he decided to visit the mission at Brainerd. He traveled to New Orleans by boat, and thence across the country in a carriage, arriving at Brainerd May 25, 1821, so weak and exhausted that he had to be carried from the vehicle. Dr. Worcester lingered along until the seventh of June, when he died. Just before his death he said, "I had rather leave my poor remains here than at any other place." The graves of Dr. Worcester and John Arch are side by side. However, on May 5, 1841, about twenty years after his death, the body of Dr. Worcester was removed, presumably by friends or relatives, to Harmony Grove Cemetery, Salem, Mass.

### OTHER MISSIONS FOUNDED

The mission at Brainerd became a power for education and religious enlightenment in the community, and other missions and churches were established in a radius of sixty to a hundred miles, with Brainerd as the nucleus.

Many prominent men and women from New England and nearby states were sta-

ANNUAL BRAINERD MEMORIAL SERVICE

*Members of Pilgrim Church, Chattanooga, and local D. A. R. Chapter under the old pin oak trees left by the missionaries. Pictures shows where most of the old buildings were located.*

ioned at Brainerd, but the most outstanding igure was Rev. Samuel A. Worcester, a nephew of Dr. Worcester who died at the nission. Samuel A. came from Boston di-ect to Brainerd in October, 1825.

### BIG TREES NAMED FOR SEQUOYAH

In 1809 an ambitious Cherokee silversmith by the name of Sequoyah, whom the whites called George Guess, and who had been made a cripple for life from a wound, had his ambition aroused to invent a Cherokee alphabet. Sequoyah had witnessed the white man with his "talking leaf" on which the Cherokees said that the white man could put down a "talk." For twelve years Sequoyah worked industriously and succeeded in inventing a Cherokee alphabet consisting of 86 characters by which any ambitious Indian might learn to read and write in a few days.

In recognition of the great service that he rendered his tribe, the United States Government named the big trees of California in honor of this Indian—the *Sequoia*. The Cherokee Nation granted him a pension—the only pension ever granted a literary person in the United States. It seems strange that this ambitious Cherokee who invented this alphabet was never able to read, speak or write the English language!

Soon after Dr. Samuel A. Worcester's arrival at Brainerd, he employed the Sequoyah alphabet to good advantage in translating religious works, tracts, almanacs and other literature in the Cherokee language. The Cherokee capitol at this time was situated at New Echota, near the present town of Calhoun, Ga. Through the efforts of Dr. Worcester, the Board had type cast in the Cherokee language, and as a result, on Feb. 1, 1828, there appeared the first newspaper printed in the Cherokee language—the Cherokee *Phoenix*. Elias Boudinot, a Cherokee whom the Board had educated at Cornwall, Ct., was the editor, but Worcester was the guiding spirit. Competent critics have left on record their opinions which state that the Cherokee *Phoenix* was far above the average American newspaper during its time. The paper was suppressed by the Georgian authorities after six years of existence.

Georgia was openly hostile to the Cherokees because her citizens desired their lands. The Cherokee nation's doom was sealed in 1815 when a little Cherokee boy picked up a shiny pebble on the Chestatee River in northern Georgia. The mother foolishly sold it to a white man, and the greed for gold did the rest.

The missionaries from Brainerd and surrounding stations, together with the Baptist and Moravian representatives, met in open session in the Cherokee capitol and adopted resolutions disapproving of the unfair treatment that was being meted out to the Cherokees. Georgia reciprocated by passing a law in 1831 compelling every white man living on Cherokee land to swear allegiance to the state, or else they were subject to imprisonment in the state penitentiary for four years at hard labor.

Soon thereafter, Revs. Samuel A. Worcester, Isaac Proctor and John Thompson, missionaries of the American Board, were arrested without a warrant by the Georgia guard, but were later released by the Superior judge since he recognized them as some sort of Government agents. A few months later, while John Thompson was preaching on a Sunday morning at a mission in Georgia, he was surprised by the Georgia guards, who arrested him and put him in chains. Although Mr. Thompson was sick, he was hauled over a jolty road for fifty-five miles through the swamps.

A few weeks later, Dr. Worcester was rearrested, and a Methodist minister—Rev. J. J. Trott—became a prisoner. A Cherokee by the name of Proctor was arrested for digging gold on his own land, and heavy chains were placed about his neck. While he was being forced to walk a distance of twenty-two miles by the guard, two Methodist ministers—McLeod and Wells—met them. McLeod, witnessing the brutal treatment of the Indian, made some remark that did not suit the captain of the guard, who took the minister from off his horse and put him in with the other prisoners.

They were marched in the middle of the road, and the guards prodded them with their sharp bayonets, and subjected them to many disgraceful abuses. When evening came on, all of the prisoners were chained together by their ankles. They were joined that night by another detachment of prisoners, among them being Dr. Elizur Butler of Brainerd. Butler had been marched all the way with a heavy chain fastened around his neck and to the neck of his horse. He was compelled to walk fast to keep up with the trotting animal. For two solid days the prisoners were driven, and when they landed at Camp Gilmer, Sergeant Brooks, who had the prisoners directly in charge, remarked: "There is where all the enemies of Georgia have to land,—and in hell!"

### DISGRACEFUL TREATMENT

After eleven days' confinement in prison, Drs. Worcester and Butler were released on bond, and Dr. Worcester returned directly to Brainerd. His daughter was taken ill and died in a week's time, and during his sorrowful hours he was decoyed to his door one evening and re-arrested.

Their trials were to come up before the court in September, which included the printer of the Cherokee *Phoenix*, who was also in prison. All of them were sentenced to serve four years at hard labor in the penitentiary at Milledgeville. In the meanwhile, Governor Gilmer of Georgia directed the inspector of the penitentiary to offer pardon to those who would agree to leave the state. All agreed except Drs. Worcester and Butler. While they were being urged to accept the proposition, the old iron gate was opened and closed that they might be filled with fear. But Drs. Worcester and Butler stood firm, for they had arranged to have their cases reviewed by the United States Supreme Court. While waiting they preached the Gospel with marked success to their fellow prisoners.

In February, 1832, when their cases came up before Chief Justice John Marshall, he decided in favor of the missionaries, declaring that the Georgia law was repugnant to the Constitution of the United States and was therefore null and void.

In the meanwhile the State of Georgia cut up the Cherokee lands into 140 acre tracts and distributed them by lottery. The decree of the United States Supreme Court was absolutely ignored by the Governor of Georgia, for Drs. Worcester and Butler were not released from prison until Jan. 14, 1833, after the Legislature had repealed the law that put them into prison.

Undaunted by their persecutions, Drs. Worcester and Butler returned to the mission at Brainerd and continued their labors with great success. The ten other schools and missions that were operated around Brainerd continued to flourish, but as the time approached for taking the Indians west of the Mississippi, one by one they were closed. However, Brainerd Mission remained open until the last, for it was not until Sunday, Aug. 19, 1838, that the people gathered there for the last communion service, and within a few weeks 16,000 Cherokees were on the march to the West.

### CHEROKEES GO WEST

Dr. Worcester was a power in the Cherokee nation. No man had a better foresight or felt more keenly the injustice that was so

often meted out by the whites to the Cherokees than he. In 1835 Dr. Worcester took the printing press west of the Mississippi and when the Cherokees arrived there he had plans well under way for continuing their education and religious training. Remaining in the West, Dr. Worcester has left the United States a noble descendant, Miss Alice Robertson, Congresswoman from Oklahoma, and the old mission at Brainerd gave the name to the famous Missionary Ridge, which became noted for the historic battle fought there during the Civil War.

Every year since 1919, members of Pilgrim Congregational Church, and the Chickamauga Chapter of the D. A. R., make a pilgrimage to Brainerd and conduct memorial services. The old cemetery there is now overgrown with trees and bushes. There are few tombstones, because in the days of the mission they had to be brought from afar. Even the monument erected to Dr. Worcester was brought from Connecticut. The old mill site is left, the structure having been removed in December, 1921, and the mill was in operation until about 1915. Four large beautiful pin oaks left by the missionaries as living memorials are lined up by the public highway, under which services are held each year.

*Chattanooga, Tenn.*

## Parables of Safed the Sage

### The Parable of the Man Who Ran Behind

I have a friend who spake unto me, saying, Come thou unto the College, and see the Athletes run a Race.

And I answered, When I was in Colledge, our chief thought was of the Human Race; nevertheless, we had some Races beside. I will go with thee.

Now the races were of Several Sorts, and I will not mention all of them. But there was a Long Distance Race where men ran around an Eliptickal Track, and the Runners were constrained to run around Four Times.

Now there was one man who got behind all the rest, and the longer they ran, the farther he got behind. And when he had run around Three Times the swiftest runners had run around Four. And some of those who sat in the Stadium beheld and understood all this, but there were others who were confused, because the runners were many. And they looked down the Home Stretch as they saw the runners coming in for the Last Time, and behold, he was in the lead.

Then did Certain of them Cheer him, and gave Outlandish Yells, and proclaimed him the Victor. But they that were wise to the game did nothing of the sort. And as for the Judges of the Race, they were not fooled a Little Bit.

Now, this slow runner had this one virtue, that he was no Quitter, therefore did he continue to Run, though he knew from the start that he was Beaten, and knew it better every lap. But when he came in at the end, and there were those that cheered, he was Embarrassed. And finally, as they continued to cheer, he almost began to think of himself more highly than he ought to think. And the cheers sounded good to a man who was so badly whipped. Nevertheless, he sought not to deceive, and he promptly made way for the Winner. And it was lucky for him that he attempted no Camouflage, for the judges would have stood for No Nonsense. And they knew, even as he knew, that he was not the First man but the Last.

Yet did I meditate upon that which I had seen, and I said, There are some men in life who do it on that wise, and are able to put it over. Yea, they stand smirking at the Grand-Stand, and the applause is sweet in their ears, and they seek to Bluff the Universe with the notion that they are the winners. But the righteous Judge of all the Earth will not have it so. Yea, and the bluffer is the loser.

Now the inhabitants of the Bleachers, and such as sit in the Grand Stand of this world are very poor judges of what doth constitute Success in the Race of Life. And they are always rushing down to the ropes and yelling their heads off in honor of him who winneth a cheap and fugitive Success. But no man is a Victor unless he winneth worthily, and there are they whom the world thinketh First whom the Great Judge of the Race knoweth are last. Yea, and the runner himself knoweth it. And that is what maketh his failure complete, for he adjugeth himself a loser whom the world did esteem a winner.

## Lynchings in 1923

Principal R. R. Moton of Tuskegee Institute sends to *The Congregationalist* the following statement concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge:

There were 28 persons lynched in 1923. This is 29 less than the number 57 for the year 1922. Thirteen of the persons lynched were taken from the hands of the law, seven from jails and six from officers of the law outside of jails.

We also find that there were 46 instances in which officers of the law prevented lynchings. Four women, three white and one colored, were among those thus saved. Six of these preventions of lynchings were in Northern states and 40 in southern states. In 37 of the cases the prisoners were removed or the guards augmented or other precautions taken. In the nine other instances, armed force was used to repel the would-be lynchers. In eight instances during the year persons charged with being connected with lynching mobs were brought to trial. Of the 52 persons thus before the courts only two were sent to the penitentiary.

Of the 28 persons lynched in 1923, 26 were Negroes and two were whites; two of the former were women. Seven, or one-fourth of those put to death, were charged with rape or attempted rape; one of the victims was burned to death; one was put to death and then the body was burned. The charge against the one burned to death was murder.

The offenses charged against the whites were: participation in strike depredations, one; being taken as a Negro, one. The offenses charged against the Negroes were: murder, three; murderous assault, two; rape, six; attempted rape, one; killing officer of the law, two; wounding officer of the law, two; no charge reported, three; assisting man charged with rape to escape, one; resisting posse searching for man charged with rape, one; cattle-stealing, one; "trying to act like white man and not knowing his place," one; insulting woman, one; peeping in window, one; striking man in altercation, one.

The nine states in which lynchings occurred and the number in each state are as follows: Arkansas, two; Florida, eight; Georgia, four; Louisiana, one; Mississippi, eight; Missouri, one; Oklahoma, one; Texas, two; Virginia, one.

## ALONG OUR STREAM OF FREEDOM

(Ps. 126)

### Blazing a New Trail in an Old Frontier

The close of 1923, which has dealt not unkindly with the colored race, reveals an increasing number of Southern towns whose lone claim to fame lies in the fact that a certain Negro was born there. Who would have heard of Tuckahoe, Md., save for the fact that it was there that Frederick Douglass first saw the

ROLAND HAYES

light? Booker Washington gave fame to Malden, W. Va. Although I lived in Georgia 25 years I never knew there was a town in that state by the name of Curleyville until it became known that it was the birthplace of Roland Hayes, the tenor who has just set all Europe talking, and is now compelling his own country to render tardy recognition to his genius.

The Negro will not stay put. He has a knack of upsetting all predictions concerning him. Calhoun said a Negro could not conjugate the Greek verb, and Scarborough forthwith wrote a Greek text-book. Speer held that the Negro could not excel in oratory, and on that very day from the same platform Booker Washington, according to the Atlanta *Constitution*, made the greatest speech of the Cotton States Exposition. It was presumed that the Negro's fingers were too clumsy to paint, but Tanner anticipated all other Americans by hanging a picture in the National Art Gallery of France. One exclaimed that the continent of Africa might be sunk without deducting from the knowledge of mankind, and Rene Moran wrote in the Soudan a novel that took the first prize in French literature. The alleged improvidence of the Negro is proverbial, but in the face of this Mrs. Walker piled up a million on the banks of the Hudson, and her race has saved two billion since their emancipation. That the Negro had no capacity for science went undisputed until Prof. Carver, the wizard of Tuskegee, astonished Edison by turning mud into ink, extracting rubber from potatoes and converting a peanut into a cow. The myth

hat the Negro could sing only the songs of his ace went unchallenged until Roland Hayes ang equally well in five languages before two ontinents.

I saw this full-blooded young Negro enthrall vast audience the other Saturday night in Ianhattan's Town Hall, and recalled the queer ungs by which he had ascended the ladder of ame. As a farmer, he learned that sense of eality by which he casts a spell over his audinces. Perhaps he learned as a waiter the race with which he receives the plaudits of is audience. It may have been as a bootblack hat he saw the value of that finish with which is critics invariably credit him. Tuning his ars to catch the call of the bell in the hotel repared him for his superior technique.

Born in the backwoods of Georgia, Roland Hayes, one of a large family of a widowed nother, struggled with poverty. He caught he first glimmer of the light that was to make im famous when a teacher by the name of Calhoun in Chattanooga awakened him to a onsciousness of his possibilities. In the fine nvironment at Fisk the light grew clearer as e breathed its musical atmosphere. A Boston usiness man heard him sing in Louisville, and vas later surprised at his acceptance of his nvitation to call on him in the classic city. True to his word, however, he did what he ould, and today probably Henry H. Putnam is s proud of Roland Hayes as Frank Stearns is f Calvin Coolidge. After eight years of hard tudy under Boston's noted teacher, Arthur J. Hubbard, he chanced to go to California, where e found his true awakening on this wise.

Among his auditors at a concert in Santa Monica, there was a Southerner whose father wned slaves and who himself had colored ervants. At the close of the concert this Southerner asked him what it was in him that was different from other artists, although his echnique was as fine as theirs. In an interview which followed the next day, they agreed hat it was Saxon culture plus African lineage. In this hour the young artist saw a great light. Before that it had been his ambition to sing like a white artist, but after that he began o develop his peculiar powers, and along this line he found himself. Determined to know better himself and his people, he decided to go o Africa to study how the great source of life manifested itself through his race in their native habitation.

His first step was to go to England, but there he found certain obstacles in his way in view of the animosities and suspicions engendered by the World War. But these obstacles proved stepping stones. After going through a period of privation he got a hearing through persistency that brought him before the King of England. After that he had clear sailing. Managers who once refused to consider him competed for his patronage. Invitations poured in not only from England but also from France, Germany, Vienna and Belgium, where he won great praise. This opened the way for the prophet without honor in his own country. With some hesitation the Boston Symphony Orchestra invited him to be their soloist. That the experiment proved successful is evidenced by the fact that he was at once chosen to give forty concerts under their management. It is interesting to note that some of these are in such Southern centers as Richmond, Nashville and Atlanta. Today he has more engagements than he can fill for the next two years, on the other side of the Atlantic and on this.

It was a far cry from the cabin in which he was born in Georgia to the famous Park Avenue Hotel in Gotham, where I found him in my search for the secrets of his power. It was an ideal autumn day, and the sun poured in through the window opening out upon the world's greatest city. The minutes flew into hours while we talked together of his struggles and triumphs. Finally, probing to the heart of the matter, I discovered the fourfold secret of his success.

First, the inspiration and encouragement of friends. Among these were Mr. Calhoun, who first told him he could sing; Mr. Putnam, of Boston, who aided him financially; Mr. Hubbard, who instilled into him his musical technique; Mr. Dickerson, of California, who discovered his unusual genius; Mrs. Sherwood, a Southern woman in London, who brought him to the attention of the Chaplain to the King; the King of England, who commanded him to sing before the royal family in the Royal Savoy, when all records were broken in that the artist was detained for two hours.

Second, his determination to be original. Ever since the day he decided to be himself rather than the imitation of a white man, he perceived a turn in the tide of his career.

Third, forgetting the barriers of race. He determined not to think of himself as black (although he is proud of that fact), nor of others as white, but of himself and others as humans. In his appeal to humanity he finds the response of humanity; deep calleth unto deep.

Fourth, his self-surrender to the Power underlying all. Having mastered and forgotten for the nonce his technique, he thinks of himself as an instrument through which the divine harmony flows. This he attributes to his mother, a devout soul, lately gone up to God, and whom he honors in his original song, "Sit Down." A mystic, he is ever conscious of her presence and that of their Master. As I bade him good-bye he flashed upon me an embossed card taken from his inner pocket, on which was a single word, "Jesus."

In the very prime of his powers, it would seem that the career of this young man of thirty-six has just begun. Appreciating his divine gift, he abstains from the use of alcohol or narcotics, that his body may be preserved for his Master's use. His great ambition is to demonstrate that Negro music is not folk-song but classic. That is why he sings first the music of other races, then that of his own. His great objective is to go to his mother-land to study the music genius of the African.

A wise and valued friend of the colored race holds that along the way of music lies the path of least resistance for the Negro toward the goal. Who knows but that this young man has blazed a new trail in the old frontier of song that will lead into the clearing?

*Brooklyn, N. Y.* H. H. PROCTOR.

## "He's My Brother"

A few years ago a certain conductor was employed by a certain railway company in North Carolina on a construction train where a large number of men (mostly strangers and foreigners) were employed on a big job. One day this conductor was caught between two cars, and was (or was thought to be) seriously injured. He was rendered unconscious for the time, and some thought that he had been killed. And as he lay there upon the ground unconscious these foreigners and strangers were passing by, and some had enough interest to ask who the man was that had been hurt, but no one knew who he was. Finally a little man came running and fell down and threw his arms about the man and cried, "He's my brother and I loved him so."

It happens that this conductor was also a brother to the writer of this story, and I confess that I never quite got over the fact of this curious crowd passing by and merely gazing on my brother without deeper interest. And yet I sometimes wonder if this does not represent our attitude towards the great masses of the people of the world who have been caught in the meshes of sin and who are having their lives crushed out of them.

And so I am wondering how it makes God feel and how it must break the heart of Jesus to see the curious crowd passing by and merely gazing on, until finally he comes and throws his arms about us, saying, "He's my brother." H. L. B.

## Sermons I Should Like to Preach

**By Claude W. Warren**

EDITORS' NOTE—*Mr. Warren has recently gone from the pastorate of Hope Church, Sturgeon Bay, Wis., to First Church, Ashland, Wis., the home of Northland College.*

There are many sermons I should like to preach. They are in my heart but I cannot find words to express them adequately. I must wait for a richer, fuller experience in life.

First, I should like to preach on "The Wings of the Morning." I could wish for the power to transport myself like the Psalmist away from the strain and fret of care to realms where spirit, not things, hold sway, or like John on Patmos, to rise above persecution and feel myself carried away by the Spirit on the Lord's Day to behold in a vision the glory of the Lord Christ, or like Zechariah when busy at my hard, menial task to have the angel come and wake me. Some day, perhaps, I shall preach such a sermon. But not now; I must live it first.

I should like to preach on "The Legionnaires of the Spirit," from Elisha's experience at Dothan in which he asked the Lord to open the eyes of the young man. All we can see is the strength of armed forces, the legions of militarism, the power of physical strength. Some day like Elisha, perhaps, we shall dare to put our trust in more powerful agencies, the Legionnaires of the Spirit, before which physical force goes down in helpless confusion. It takes a great soul to see the horsemen of Israel and the chariots of fire on the mountain tops above the beleaguered city. Lord, open our eyes that we may see!

Some day I should like to preach on "The Voices of the Mighty Dead." On Memorial Sunday when we honor those who died at Gettysburg, Santiago and Chateau-Thierry, I should like to bring back from the great silence a loving message from precious souls "gone West," a word of comfort to bereaved hearts and a ringing challenge to "carry on" from some heroic crusader, an Allan Seegar, who keeps his faithful rendezvous, or some Donald Hankey, who has rejoined his "Beloved Captain." The voices of the Mighty Dead still call to us to have done with this brutal thing glorified by the name of war, to lift high the banner of humanity above the boundaries of nations, to inspire eager youth with the patriotism of peace.

And again I should like to preach on the "Divine Simplicities of Jesus." We have all but lost our great Christ. In the midst of the rush of things, in striving for material progress, in the worship of the gods of speed, bulk and efficiency, we have lost sight of the human wherein dwells the divine Christ. Life is so complicated, demands upon time so insistent, we are too busy to grasp a brother's hand and sit and talk quietly of great themes, love and duty, fellowship and immortality. We must return to the divine simplicities of Jesus. We must re-discover humanity wrapped round with divinity. We must find Christ in the commonplace.

Some day I shall be able to preach on these great themes. But I must live them first. Alas! Who is sufficient?

# The Federal Council of Churches

## Important Meeting at Columbus, Ohio

By Frederick L. Fagley

THE Executive Committee of the Federal Council of the Churches of Christ in America held its annual meeting at Columbus, O., the week of Dec. 10-14. This body is made up of the elected representatives of the thirty denominations which constitute the Council.

The four representatives of the Congregational churches were present. Dr. Potter and Dr. Day had important program assignments, and Dr. Burton spoke at the meeting for Moderators and Secretaries.

Reports and matters concerning the organization, financing and administration of the Council were presented, discussed and decided. But for the most part, the men and women brought together by this meeting were seeking ways where our common Protestantism might exert a more helpful influence in our American life and in the life of the world.

The opening address by Dr. John M. Moore, Chairman of the Administration Committee, was one of the finest expositions of the need and power of co-operative religion I have ever heard. I hope in a subsequent letter to give readers of *The Congregationalist* the substance of this remarkable address.

Among the first matters to be presented to the Committee was the work of the Commission on Evangelism under the leadership of Dr. Goodell. Dr. Goodell said: "The great advance in membership during the last two years is due in a very great measure to the organization and development which has been accomplished by the several denominational commissions. They are worthy of the fullest support on the part of the churches they represent. Plans are being developed which will give closer co-operation in the different communions and make available for all the results and achievements of each. We are helping state and county organizations to reach the churches of all denominations and to hearten those who are discouraged by bringing to them some of the best workers in the country. We have on hand plans for evangelistic sermons throughout the country by the leading pastors. These sermons will be sent out by radio. Our Commission has called increasing attention to the need of keeping the home fires burning religiously if we are to hope to preserve and develop a Christian nation. Here where life begins must flow the fountains of spiritual life. With the breaking up of the home by the migrating habits of people; with the trains of the commuters and the multiplying of automobiles to take people from home, what can be done to preserve its powers for good? If the habits of the people render the home less sacred and great temptations are increasing the divorce rate, what has the Church to say or do to help the situation? We are urging with all our power the practice of worship, a blessing at the table, the family altar, the open Bible."

Social Service, of course, reecived a most interesting presentation from Dr. Tippy, and others who spoke in behalf of the Christian spirit in industrial relations.

Speaking of the twelve-hour day, Dr. Tippy said:

"The Federal Council makes no pretense of being warranted in speaking on the technical side of the issues involved; but it declares that when industry employs men twelve hours a day it commits a moral trespass and challenges the church in their own field. The effect of the twelve-hour day on human values was insistently emphasized and the conclusion reached that the industrial and economic experts must find a way of organizing industry that would not be so destructive of human personality."

Better race conditions were advocated by Dr. Macfarland and by the Secretaries of the Commission on Interracial Relations, Dr. Alexander and Dr. Haynes. This Commission has undertaken during the year several helpful programs in various cities where race relations have been greatly strained. Through it representatives of various races have been brought together and from it better relations have been established. This is notably true of the conferences which have been held in St. Louis, Chicago, and Toledo.

Men and women in larger numbers in many localities are now making known their allegiance to the gospel of brotherly good-will as a means of meeting the problem of race relations. They are beginning to see the far-reaching significance of methods of understanding and co-operation as more influential in spite of the increase of organized propaganda and efforts to stir up racial ill-will and strife. Christians in America can establish interracial co-operation in this land if they undertake it with intelligence and conviction.

The Commission on International Justice and Goodwill presented a most interesting report which was heartily received and its message commended to the churches. Among the many important matters presented to this Commission, none perhaps are more significant than its program for the churches. This is contained in the following appeal:

We call on the Christian people of America, in every church and every home:

First to pray. Let us pray as a people for forgiveness for our long apathy to the continuance of the war-system, forgiveness for our blindness to the utterly un-Christian character of war, forgiveness for our national selfishness, for our lack of love to enemies, for our self-satisfaction and self-righteousness, for our race pride and arrogance. Let us pray for fresh enlightenment of our minds that we may see clearly where the pathway lies, for a new spirit of devotion to Jesus Christ our Lord, for a new desire and a fixed will to do His Will in our international relations.

Second to study. The ancient war-system of the world will never be abandoned nor the war-spirit cast out by mere emotional condemnation. Let us therefore devote ourselves to the conscientious study of these great and terrible questions of modern life. Let us learn to think clearly, accurately and sanely on these problems and tasks. And let us educate our youth and our children to have faith in the possibility of achieving a Christian international life and to find constructive methods for its realization. For permanent world peace can come only from justice, justice from impartial law, and impartial law only from orderly society, organized on the principles of universal good-will, revealed to us in Jesus Christ.

Third, to work. Let us unite with fellow-thinkers and fellow-workers of all lands and nations. Let Christians by the million, consciously and definitely join the ranks of those who seek first of all the Kingdom of God and His righteousness in international life. Let us all move forward together, "like a mighty army." Separate individuals and unrelated companies cannot win a great victory.

The committee urged that the United States co-operate with others in an efficient international organization wherein all nations may take their full share in establishing world justice, in bearing world burdens, and in maintaining world peace, either using for this purpose existing agencies like the League of Nations with such amendments to the covenant as may be necessary or proposing some more effective substitute.

An appeal was adopted that church people contribute to the relief of the population of the Near East, Central Europe, and a set of affirmations in which belief was expressed that a commission to confer on relations with China and Japan should be appointed by the Government, that the invitation of the League of Nations to co-operate in the drafting of a new convention on the traffic in arms be accepted and that the Philippines ultimately be given their independence, also was approved.

The committee also voted to recommend the appointment of a permanent committee to establish friendly relations with the Eastern or Greek Orthodox Churches, after three Archbishops had appeared in their full costumes.

This gathering was the fifteenth anniversary of the organization of the Federal Council. The proceedings and spirit evidenced how well the Council is living up to its aim as expressed in the constitution, "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Savior and to promote the spirit of fellowship, service and co-operation among them."

The second aim is "to consolidate the forces of evangelical Christianity in such a practical way that they can make a greater impact upon the world," in the words of the constitution, "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life."

## Commission on Recruiting Meets in Chicago

The first meeting of the National Council's Commission on Recruiting for Christian Service was held, Dec. 17, in Chicago, Rev. F. J. Scribner of Janesville, Wis., Dr. J. W. F. Davies, Mr. Frederick Chamberlain and Dr. Ernest Bourner Allen of the Chicago area being present. Dr. Gammon was asked to sit with the Commission. Organization was effected by electing Dr. Allen chairman and Dr. Daviess secretary. The next meeting will be held in connection with the Mid-Winter Conference in Chicago.

The Commission voted to issue the regular call for the observance of Vocation Day, Feb. 24. It was suggested that special endeavor be made by pastors to secure a full attendance of all clubs, or organizations of young people of high school age at the Sunday service when the question of choosing one's vocation should be presented by the minister or by some competent Christian layman. It was felt that in addition to the call to definite Christian service as a life work there should also be presented to young people the call to specific Christian service, no matter what profession or occupation were chosen as a life task. Pastors are urged to make as adequate use of Vocation Day as possible either the last Sunday in February or some other day. The call for Christian leadership was never more insistent than at the present time.

The Commission discussed the issue of a bibliography for its own membership; the division of its membership into special committees for the survey and study of various problems; the selection of a group of men especially adapted to present the call for Christian service; and the preparation of a literature to be available for parents, high school teachers and pastors in their approach to the high school group. It was felt that the major appeal of the Commission must be made to young people before they get away to college.

# The Virgin Birth

### Its Relation to Faith and Fellowship

EDITORS' NOTE—*The Congregationalist,* as ıs been recently stated, has been offered nu- erous articles and communications for publi- ıtion, of a controversial nature, both attack- .g and asserting the validity of belief in the irgin Birth. We have persistently declined ıese on the ground that the place for discus- on of that question is in the class-room, or in ritical reviews and literature, and because we elieve that *The Congregationalist's* mission ıould be more closely confined to the practical ork of the Church in proclaiming Christ's Gos- el and carrying on his work of redemption. he Boston *Transcript,* in its issue of Dec. ), published an extensive report of a sermon y Rev. Malcolm James MacLeod, D.D., reached in St. Nicholas Collegiate Church, ew York, on Christmas Sunday, in which r. MacLeod, while clearly and strongly as- rting his full and complete personal belief the story of the Virgin Birth, states also with reat clearness the position which *The Con- regationalist* has taken, viz., that the question not one that should divide the church, and ıat in the last analysis it is a question for holarship. We are printing from the *Tran- ript's* report the portion of Dr. MacLeod's rmon dealing with the question of the Virgin irth.

No matter what is our school of theology or ıought, the most interesting character in the nnals of history to us all is Jesus Christ— ıch a magnet, such a mystery! The mystery gins with His birth. "Born of the Virgin lary." Just there the trouble starts. As never efore, the world is divided on that very point. f all the theological problems, this is the ldest, the newest, the most delicate, the most rmenting.

For thirteen years in this pulpit I have never de-stepped this issue. You know that your inister has here proclaimed his attitude. I elieve in the virgin birth, because I be- eve that our Lord was pre-existent and came own from heaven. That is to me the supreme rgument. A little book just published, *The lodern Challenge of the Master,* tells us the ncarnation is set forth as a special act of od. Jesus did not spring forth from earth. le was sent by the Father from the other side.

Not one of the four gospel writers considered ır Lord's life as starting at birth and ending t death. John says, "The Word became flesh." Ve are in the presence, not of a beginning, but a transition from one state to another. If hrist was pre-existent before birth, how did He ross the line? How was the transition ef- ected? The belief of the Church for two ıousand years answers, "By the virgin birth."

We may not accept this answer, but we can- ot afford to treat it lightly, because the holarship of the world is on its side. Fair- airn, Dale, Orr, Bishop Gore, our own Pro- ssor Briggs—you cannot with a gesture of npatience brush aside these names.

The principal argument on the other side is ıe argument from silence. It is true that lark, John, and Paul do not speak of the irgin birth; but we must remember that the rgument from silence is never final. None of ıese mentions the Lord's Prayer or his as- ension. John passes over in silence the bap- sm and the holy supper, and he gives only ne parable, that of the sheep and the shep- erd. Sir James Melville, at the court of lary, Queen of Scots, never once mentions the ame of John Knox. If you say that there is o reference in Paul's epistles to a miraculous irth, I answer that he mentions neither mir- cles nor Mary, and that he omits many other etails that Luke gives in his account of our ord's earthly life.

The argument from silence, after all, proves oo much. It is worth noting, however, that ne of the gospel writers was a doctor, Luke, ne beloved physician, who says in his preface, naving traced the course of all things accu- ately from the first." The historicity of Luke emains unchallenged.

It is objected also that Jesus always calls mself "the Son of Man," using this title more an sixty times. It would seem to me that ıe argument reacts the other way. How congruous it would sound to us if John, eter, or Timothy kept insisting that he was a Son of Man. We should wonder: "Who could think of him as anything else?"

Nevertheless, I cannot feel that the doctrine of the virgin birth should divide the church. Some of the most spiritual scholars and most beautiful Christians have difficulty in believing it. There ought to be room in the church for every faithful follower. I do not believe that Christ was divine because of his birth, but I believe in the account of his birth because he was divine. If reverent scholars do not see their way clear to accept this belief, arguing, like Dr. Parks, that the deity of Christ does not depend upon the method of his entrance to this earth, they are not thereby denying that deity.

In the last analysis, this is a question for scholarship. It is not a question of so-called fundamentalism or modernism. I call myself a modernist, for I hope that I am not bigoted or narrow; but a great many of us modernists believe in the virgin birth. It is not a question to decide in public debate, especially when the debaters are not men of great learning. The editorial pages cannot decide it. Neither can heresy trials, which breed only bitterness, not discovery of eternal truths. It is not a question to be settled by a roll-call of ayes and noes.

Phillips Brooks tells of two knights before Charles V. being bidden to decide their disputes about the immaculate conception on the battlefield. This the way to find truth? Incredible!

The real mystery is not the birth of our Lord, not His miracles, His teachings, His sinless life, His resurrection, but the total ensemble, the complete picture.

# Churches Showing Largest Accessions

*The Congregational Hand Book for 1924* contains a list of churches showing accessions of 100 or more. We do not have room here for the full list, but the following churches had accessions of 150 or more. This is one of a number of interesting tables in the 1924 *Hand Book,* copies of which can be obtained from the Commission on Evangelism, 287 Fourth Ave., New York City.

| *Church* | *Pastor* | *Conf.* | *Total* |
|---|---|---|---|
| West Haven, Ct. (First) | Wilmer P. Johnston | 247 | 368 |
| Long Beach, Cal. (First) | Henry K. Booth | 153 | 358 |
| Charlotte, N. C. (Emmanuel) | J. H. Stevenson | 292 | 292 |
| Battle Creek, Mich. | Carleton B. Miller | 222 | 286 |
| Dowagiac, Mich. (Fed.) | Joseph Fox | 262 | 271 |
| Bridgeport, Ct. (United) | William Horace Day | 119 | 206 |
| Los Angeles, Cal. (First) | Carl S. Patton | 61 | 204 |
| Holyoke, Mass. (Second) | Robert R. Wicks | 150 | 203 |
| Jersey City, N.J. (First) | Harry L. Everett | 121 | 194 |
| Seattle, Wash. (Plymouth) | Chauncey J. Hawkins | 76 | 192 |
| New York (Flatbush) | Lewis T. Reed | 93 | 179 |
| Sioux Falls, S. D. | L. W. Fifield | 132 | 177 |
| Portland, Ore. (Evan. Breth.) | C. J. Wagner | 7 | 171 |
| Springfield, Mass. (South) | J. Gordon Gilkey | 39 | 170 |
| Norwood, Mass. (First) | Robert W. Coe | 108 | 165 |
| Westchester, N. Y. (Chs. of White Plains and Scarsdale | (Wm. D. Street (John Stapleton (G. P. Payson | 66 | 164 |
| Washington, D.C. (First) | Jason Noble Pierce | 73 | 159 |
| Chicago, Ill. (Bryn Mawr Com.) | M. R. Boynton | 70 | 156 |
| Los Angeles, Cal. (Wilshire) | Frank B. Dyer | 77 | 153 |

# A Notable Jewish Congress

Laymen in great numbers and a few laywomen were in the ascendancy at the notable American Jewish Congress, that held its annual meeting recently at the Commodore Hotel, N. Y. Rabbis, like Dr. Stephen S. Wise, and several other noted religious leaders from the metropolitan districts in America attended the congress, but the speakers, officers and committeemen were composed chiefly of merchants, editors, lawyers, judges. They were eloquent men, evidently possessed of ample latent power and ready cash to carry any program to its successful end. Three of the twelve great Jews of the world, Strauss, the beloved philanthropist, Wise, the eloquent rabbi, and Zangwill, the eminent author, dramatist and publicist, addressed the meeting. The second mentioned gentleman was president and the first mentioned the honorary president of the congress.

With the exception of Zangwill and some New Yorkers, they were ardent and tumultuous Zionists. For his violent criticism of and opposition to Zionism, they almost crucified Zangwill, their honored invited guest. But Zangwill was equal to the situation, undaunted and unafraid. At the close of its sessions, the congress voted to raise $500,000 as an emergency fund to carry on its work. H. A.

# For Fathers and Sons

President Coolidge has written a letter connecting his approval of the National Father and Son Movement, as a through-the-year program, with its uses in helping to improve world conconditions.

Great advances in civilization in the past, the President points out, have come as a result of the awakening of the spiritual forces within the individual, as proposed in the Father and Son program.

In his endorsement of the movement, President Coolidge follows the policy of President Harding, who wrote a letter shortly before his death urging public co-operation in the Father and Son plans.

President Coolidge addressed his letter to the chairman of the National Father and Son Committee of the Y. M. C. A., Walter W. Head of Omaha, Neb., who is also president of the American Bankers' Association. It is as follows:

My dear Mr. Head:

In view of the present conditions throughout the world, which might involve even our own country, now so contented and peaceful, it seems peculiarly appropriate that there should be launched in our home land a program that has as its chief objective the desire that fathers re-consecrate themselves to their paternal obligations, and that the attention of sons be directed to their obligation to their fathers, to their homes and to their country.

The Father and Son Movement is intended to lead sons to a greater appreciation of their fathers and of their homes, and to a higher respect for them. It is also intended to encourage them to accept in a larger way their responsibilities as citizens.

With the process of recuperation now going on throughout the world, it is imperative that the basic principles on which America rests should be recognized by all our citizens. History points in no uncertain terms to the fact that great advances in civilization have come as the result of the awakening of the spiritual forces within the individual. No more appropriate way to accomplish this can be devised than that proposed in the plans of the National Father and Son Movement.

*Very truly yours,*
(Signed) CALVIN COOLIDGE.

# The Idle Workman

### By G. W. Tuttle

My head is bowed! My hands hang idly down!
All day I seek for work about the town,
And no man harkens, for my youth has fled,
While gray hairs set their seal upon my head.

Look! See my arm! Feel muscle that is there!
Am I a weakling? Nay, I yet can bear
My burdens, and in life's hard work can share.
Prove me! Give work! Give burdens now to bear!

I ask no raven's portion, lest I shirk;
I ask alone for boon of work—hard work!
And yet I heard a smooth-groomed upstart say
In icy tones; "That dog has had his day."

Ah, well! this dog will seek no crumbs that fall
From heavy-laden table; nor be at call
Of such as he!—far better that I wait,
E'en if starvation be untimely fate.

O Lord, thou knowest need; lend ear today
E'en though the prayer be wordless that I pray;—
My prayer of need! Thou hearest such alway;
Grant me, O Lord, the boon of work today.

# The Editor's Bible Class

Conducted by William E. Gilroy

## Moses Called to Deliver Israel

**Comment on the International Uniform Sunday School Lesson for January 20.**

**Scripture Reference, Exodus 3: 1-12**

*Moses, the Liberator,* the Intermediate and Senior Topic suggested by the International Lesson Committee in connection with this lesson, would have been a better general title. This lesson has a deeper significance than the fact that Moses was called to deliver Israel. He is the great representative or type of all liberators.

It is a higher, if not a nobler, type of character than that of Joseph. A profitable study and discussion might center around the similarities and contrasts between these two men and the types they represent—Joseph, the clean, steady, self-disciplined and never wavering successful man, with possibly more than a touch of personal ambition and pride in his own position, along with a sense of destiny and an underlying faith in righteousness and providence—Moses, the wholly unselfish type, turning his back upon an assured success, discarding place and honor, that he may stake his life upon a *cause.* Possibly we are overstating the contrast. But there is little doubt which model a parent would choose to set before a son whom he wanted to be above all successful—honest, clean, but withal *successful.* Joseph would be chosen for that ideal, just as inevitably as Moses would be chosen as the ideal figure by a father who above all desired that his son should be good, pre-eminently in the sense in which Jesus was good, that is as a *savior.*

The modern Joseph stands pre-eminent in state, in business, in professional life; wholesome, necessary types of men, *Christian* statesmen, *Christian* business men, *Christian* doctors, lawyers, etc. But the goodness and usefulness of these must not keep us from discovering and emphasizing the deeper significance of Christianity in the modern Moses whom we are more likely to find in the lone missionary upon some home or foreign mission field, the unselfish worker in the slums, the consecrated and self-sacrificing teacher, the burden-bearing and disinterested minister—the type of man who has turned his back upon "success," whose more successful friends not infrequently may deem him a fool or a failure, but who has counted all but loss for Christ's sake, and who as truly as Moses *endures as seeing the invisible.*

Every Joseph must become also a potential Moses if he would be a complete and wholly developed Christian. We need insistence upon stories like this of Moses to remind us that there *is* a revolutionary element in true religion, and that it is not just a matter of respectability and thrift and energy and conventional honesty and cleanliness.

Moses was pre-eminently a *liberator.* Note what this means:

1. *The way of liberation is a way of sacrifice.* It is interesting to note that many, if not most, of the world's great liberators have come from the higher rather than from the lower ranks of society. *A man cannot help others without giving up something.* How enlightening a book is Prince Kropotkin's *Memoirs of a Revolutionist!*

2. *The way of liberation is a way of daring.* Moses was *not fearing the wrath of the King.*

3. *The way of liberation is a way of persistence.* Moses *endured.*

4. *The way of liberation is a way of vision.* Moses endured *as seeing the invisible.* What did he see? He looked beyond the bondage and the slaves to the rising of a great free nation. For the true prophet and liberator the mountains of the Lord are always filled with horsemen and chariots.

## What Is the Bible?

*(Continued from last week)*

The Bible, we have already emphasized, is not one book, but many—sixty-six books, diverse in character and authorship, coming out of a period that covered centuries. We hardly realize that the writing and compilation of these various books occupied a period of time almost three times as long as that of the whole history of America.

It is important to remember:

2. *That all these books are Eastern.* We read the books of the Bible too often, as if they were prosaic documents, Western in authorship and setting. What sort of books should we expect from the East? What type of literature in general has the East produced? We need only ask the questions to suggest the reply. Eastern speech and writing are full of figure and imagery. *Fact* in the ordinary prosaic sense is much less important than *idea.* Nobody but a prosy Westerner would ever imagine that the Parable of the Prodigal Son should depend for its interest, value and teaching upon its having literally taken place in life. That Parable is true to life in a much deeper sense than in being an actual occurrence, though it might, indeed, have been that as well.

It would help mightily toward the preservation of an open mind concerning many questions which inevitably confront the Bible student if we could remember always this fact that the Bible is an Eastern collection of Eastern writings. Take, for instance, such questions as the nature of the Book of Jonah, or the Book of Daniel. The view widely held by all but the most conservative of scholars today that the one is an allegory and the other an apocalypse, similar to the Book of Revelation, could seem dishonoring to the Scriptures only to a very matter of fact and prosaic mind. Read in relation to the crucial times and the development of religious thought in Israel these books yield a richness of spiritual meaning when read as *Eastern* books of religion that is apt otherwise to be lost. Much of the Bible was plainly intended to teach *religion,* and the *religious* value of every Bible writing is its chief and deepest interest for the Christian life.

It is essential that we should approach each book with a proper appreciation of its nature. The late Dr. Moulton, in emphasizing this, used to describe how an old-fashioned Bible reader in trouble and seeking comfort might very naturally turn to the Book of Job, and assuming that every verse in the Bible was equally inspired, and neglecting the fact that the Book of Job is a drama, might read the words of Eliphaz, Bildad, or Zaphar, entirely unmindful of the fact that God himself is represented as declaring that these three friends of Job have not spoken the truth concerning Him.

Such a setting of the Book of Job as Dr. Moulton has given in his *Modern Reader's Bible,* indicating the dramatic form, and who in each case is speaking, helps to save the reader from such a mistake. It is a simple but effective illustration of the care and discrimination that must be exercised in reading *the Word of God.* It is, in fact, by such simple illustrations that false and erroneous views of the Bible are tested and found wanting.

## An Outstanding New Book

### A Tragedy of Hate

It is the dramatist's privilege to make the conditions of his tragedy as desperate and compelling as he can. And this privilege Mr. Hall Caine has used to the utmost in his story, *The Woman of Knockaloe.* He himself calls it "A Parable." It is not drama, but it is as close to drama as the conditions of narrative will allow. And that sense of a compelling fate, using mortals as puppets to set forth the working of cosmic moral forces, was in the author's vision and purpose and is carried over into the story so far as the author's genius would allow. It yields none of its claims to be a work of art because it is intended also to be a preaching and a prophecy to the generation which has not yet settled the issues arising out of its terrible ordeal and orgy of war.

For this purpose it was necessary that these puppets of the tragedy should be pressed to the uttermost by the forces of the cruel mob spirit against which the polemics of the story are directed. Mr. Caine, as an artist, might have relieved the tension. He almost goes out of his way to suggest that they might have escaped to America and, when they try, interposes the cold hindrance of poverty. It was necessary in his opinion that they should be offered up in order that the lesson might be driven home. His own feeling of the cruelty of hate is so strong that it gives a nervous force to the style of the book, written in short paragraphs and apparently at white heat.

It will be well, however, to distinguish between the now pretty universal hatred of war to which this story is another, and in its own way, a powerful witness, and the undiscriminating hatred of your enemies with whom you are at war which it stigmatizes. *The Woman of Knockaloe* begins with blind hatred of the calculated cruelty of the Germans in France and Belgium. She, too, fails to distinguish between the great, indignant purpose of her country's self-defence and the cursing of its enemies. And this is part of the tragedy of her situation when fate ties up her lot with one of these enemies. Mr. Caine was, we believe, a loyal supporter of his people in their fight for the deliverance of Belgium. He has come to see how hate breeds hate and how the disregarded claim of love, even for enemies, must at last result in tragedy.

The circumstances of the tragedy are well chosen. Mona is a farmer's daughter in the Isle of Man. Her father's farm is taken by the government for an internment camp and she is the only woman among twenty-five thousand interned prisoners. We wonder what historical basis there is for the mob spirit of universal hate among the people and even the officials of the island. Certainly it had no parallel among the American people, and none, we believe, on any such universal scale among the British soldiers.

If this tragical story helps to open the eyes of the English-speaking peoples to the hate-generating power of the mob spirit; if it deepens the already fixed determination of most of us that war must somehow be banished from the world; it will serve a great purpose. It is written with a force that must assure attention and a unity of purpose which will leave its mark on every reader's mind.

ISAAC OGDEN RANKIN.

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THE WOMAN OF KNOCKALOE, by HALL CAINE (Dodd, Mead. $1.75).

## OUR INVALID PARISH

Winfred Rhoades
Pastor

### More Occupations

Here are further suggestions about making the time pass interestingly.

One correspondent, writing from the country, speaks of her keen delight in the outside world upon which she looks, its beauty and its color, and then suggests the making of color sketches as a pastime. She herself finds pastel the easiest medium to use under invalid conditions. Another might prefer water colors, and another oils; but whatever the medium, skill can be gained by practice, and style can be learned from study of the great works, so many of which are now reproduced remarkably in color. There are magazines of art, whose color illustrations are helpful for studying technique, and even without masters and studios the eager worker can make himself something more than a trifler.

One of the pleasures one gets in traveling about England is the sight, here, there, and anywhere, of the amateur artists. A precious morning at Haddon Hall, from which Dorothy Vernon ran away with her lover, has tucked among its pleasant recollections the image of a painter making notes of the beautiful facade as it stretches back to the ancient yew tree walk on the terrace; a beechen glade in the New Forest has added to its charms the memory of two or three lumbering caravans, and the men and women who were holidaying in them giving point and purpose to their vacation by busying themselves over easels and canvases and tubes of color.

The correspondent just quoted speaks also of the pleasure to be derived from plant catalogues, and from planning a garden with their help. She finds primroses to be good house companions in the winter, because of their continual blooming. She gets pleasure also from writing verses, "even if the verses are very imperfect." And she is not the only one to take delight in studying the birds and learning to identify them. Another correspondent, who has had to spend much of the time in bed for several years, not only watches the birds carefully as they "fly, walk, hop, eat, build their nests, and feed their young" around her California home, but writes on strips of paper a careful description of every bird she sees, recording whether it is on the ground or in a tree and what it is doing, and the date, and then compares her notes with the descriptions and pictures in her bird book. At times she has attracted the birds to her window sill by means of food, but usually she lets them do "just what they would have done if I had not existed." Having observed the birds accurately, she finds pleasure in writing brief sketches for local papers and other publications.

Another friend of the *Parish* writes enthusiastically about studying the new international language, Esperanto. This occupation, she suggests, would be interesting to men as well as to women, to old as well as to young, and she gives as illustration a man of sixty-eight, who took up the language entirely by himself, and became a good Esperantist with a correct pronunciation. After a few weeks of study the student cannot only find interest in Esperanto books and magazines, but can acquire correspondents in any country in the world, the writer says, and she speaks of having letters from Norway, France, Germany, Belgium, Spain, Ireland, Scotland, Italy, Holland, Russia, Australia, Mexico, Cuba, Argentina, Uuruguay, and Chile.

## Closet and Altar

### THE LIFE OF PRAYER

*Continuing instant in prayer. Rom. 12: 12.*

A burning glass only sets fire to wood, paper, or any other combustible material when we place it in such a position that the rays of the sun concentrated upon one point of the object, will act upon it through their entire combined power, and thus direct on the object, as it were, the whole sun on a small scale. It is thus also during prayer, when our souls are warmed, vivified and inflamed by the wise Sun—God, when through our intellect, acting like the burning glass, we direct upon our heart, as the spiritual point of our being, the mental Sun, and when it acts upon the heart with all its singleness and power.—*John Sergieff.*

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Whatever we beg of God, let us also work for it, if the thing be matter of duty, or a consequent to industry; for God loves to bless labor and reward it, but not to support idleness. And therefore our blessed Savior in his sermons joins watchfulness with prayer: for God's graces are but assistances, not new creations of the whole habit in every instant or period of our life. —*Jeremy Taylor.*

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The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest again.
My soul, thou too should'st to thy knees
When twilight draweth to a close;
And let thy Master lift thy load,
And grant repose.
The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.
So thou should'st kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

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You who are great dealers in the world, have your cares attending you all the day; though you keep them to yourselves, yet they sit down with you and rise up with you, they go out with you and come in with you, and are more of a load upon you than those you converse with are aware of. . . . Let this burden be cast upon the Lord, believing that his providence extends itself to all your affairs, to all events concerning you, and to all the circumstances of them, even the most minute and seemingly accidental: that your times are in his hands and all your ways at his disposal.—*Matthew Henry.*

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There is no universal rule for cultivating all the graces. But it is certain that prayer provides a marvelously congenial soil for their healthy growth.—*J. E. Roberts.*

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*O God, let us not seek beyond thee what we can find only in thee—peace and rest, joy and blessedness. Lift our souls above the round of harassing thoughts to the Eternal Presence, the pure, bright atmosphere in which thou art, that there we may breathe freely, there be at rest from ourselves and from all things that weary us; and thence return, with thy peace within us, to do and bear whatsoever pleaseth thee, through Jesus Christ our Lord. Amen.*

*E. B. Pusey.*

[Assembled by Isaac Ogden Rankin]

## CHRISTIAN ENDEAVOR

### Gospel Triumphs in Japan

**Comment on the Prayer Meeting Topic for January 20-26**

BY HERBERT W. GATES

*Scripture selection: Acts 10: 34-48.*

"All missionaries must leave Japan within twenty days!" Such was the command of Hideyoshi, the Shogun, in 1587. But the missionaries replied by working harder than ever and piling up a record of 12,000 conversions in one year. The Shogunate saw that something drastic must be done. Six missionaries and eighteen Japanese Christians were arrested and sentenced to crucifixion. This sentence was carried out with a dramatic thoroughness and with the addition of details calculated to inspire terror in the hearts of all who might be tempted to follow the new religion. On the contrary it was the occasion of a sublime spectacle of unswerving faith and Christian enthusiasm. Today, no such sentence could be passed, much less carried out in Japan.

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Of all the stories of the Gospel in Japan, probably none is more significant than that of Neesima. The son of a Samurai, himself privileged to wear the two swords, he caught a vision of that power which is mightier than the sword. He risked his life to secure permission to learn the English language. He risked it again even more openly when he ran away from his country to America to study here. A graduate of Amherst and Andover Seminary he returned to his native land with the fixed purpose of establishing a Christian school. He was sought by his friend Count Tanaka, who wished him for the post of Assistant Commissioner of Education. But Neesima held fast to his purpose. Doshisha University is the outcome of that determined struggle against more handicaps than can even be hinted at here. If the peace-loving element in Japan succeed in banishing the war spirit from their land, it will be due in very large measure to the work of Neesima and others like him.

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Miss Michi Kawai used to sit, as a little girl, on the stones outside the shrine of Ise, waiting for her father while he besought the favor of the gods to extricate him from his financial difficulties. The influences of a Christian uncle led her to a mission school and later to Bryn Mawr College in America. Today, she is an outstanding figure in the Y. W. C. A. work of Japan, of which she is national secretary. Her influence touches more than 100,000 of Japan's women and girls every year and she is a tremendous force in the development of the new womanhood.

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Today in Japan, Christianity is not merely tolerated, but openly recognized, even by many who do not call themselves Christians, as a mighty force for good in that country. The native Christian church has become an independent force, 390 out of the 2,729 Christian churches in Japan being operated and financed entirely by Japanese.

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These are but glimpses of the fascinating accounts of Christian work in Japan which may be found in Axling, *Japan on the Upward Trail;* Fisher, *Creative Forces in Japan;* Shaw, *Japan in Transition;* DeForest, *The Woman and the Leaven in Japan.* The American Board, or the Woman's Board of Missions in your district will also be glad to send on request literature on interesting pieces of work in Japan.

# AMONG THE NEW BOOKS

## The Old Testament

THE PREACHER'S OLD TESTAMENT, by EDWARD MACK (Revell. $1.25).

THE OLD TESTAMENT IN THE TWENTIETH CENTURY, by JOHN LEWIS (Doran. $1.50).

FROM DESERT TO TEMPLE, by ELEANOR WOOD WHITMAN (Beacon Press. $1.35).

THE HEROES OF ISRAEL'S GOLDEN AGE, by GEORGE DAHL (Macmillan. $2.00).

From various angles and with varied purposes these four authors approach the Old Testament. The first, a professor of Hebrew, is a conservative in matters of criticism. But in these L. P. Stone Foundation lectures at Princeton he attempts neither a connected nor a critical study, but shows the use of the Old Testament for the making of sermons. Professor Mack emphasizes the literary, historical, dramatic and imaginative elements, the moral message, the sound philosophy and Messianic heart of the Old Testament. Would that he had given more emphasis to the prophets, their methods and social message!

The second author, John Lewis, is a bachelor of science with wide teaching experience and with the modern viewpoint on all critical matters. He combines a bird's eye view of Hebrew history with applications of the lessons of that history to the controversies of today. He makes much of the prophets, especially Isaiah, Amos, Jeremiah and Ezekiel. He speaks of the limitations of the early ideas of God, of Mosaic fundamentals, of priest versus prophet. He believes that these stories of social and religious struggle and discovery have tremendous value for meeting modern social problems.

You would expect that an Old Testament book by Mrs. Whitman, who has done so much to present Isaiah and Jeremiah as dramas, would be dramatic and you are not disappointed. This book is written from the modern viewpoint, does not argue about criticism but assumes its results. It is no dry-as-dust history but a vivid human interest story throughout, which runs from the beginnings to the times of the Maccabeans. While written for the early 'teen age, the teacher's edition of the book is valuable to any one.

The fourth volume by a Yale Divinity School professor covers the period from Samuel to Isaiah. It is the second of three volumes on Old Testament heroes, the others being written by Professors Wood and Fowler. The book shows the interrelations of history and religion and the formative and creative influence of great leaders. It makes a convenient and modern handbook for teaching the period of the Hebrew monarchy, and the development of Hebrew civilization along industrial, political and religious lines. T. C. RICHARDS.

## On Social Attitudes

CONSERVATISM, RADICALISM AND SCIENTIFIC METHOD, by A. B. WOLFE (Macmillan. $3.00). An essay on social attitudes. This book is at least an attempt to enter a realm which needs exploring. It is a frank recognition of the fact that attitudes and sentiments do count in the organization of human society. The organizing types and attitudes discussed by this author are the conservative attitude and the attitude of the radical. Over against these two he sets up the bright and shining splendor of the attitude of the scientific mind. It is just to say that he always gives the attitude of the scientist the benefit of the doubt in his evaluations of the worth of certain attitudes. After reading his description of the scientist and the scientific type of mind any scientist might well pray, "O Lord, make me as good as Professor Wolfe thinks I am." When Victor E. Yarros criticized one of these chapters in the *Psychological Review* on the ground that Professor Wolfe's analysis of the different mental types was not based on an inductive study of these types but was rather a free and easy generalization with a slight basis of fact he really indicted the whole book. Certainly the praise of the scientific method found in the last chapters was not exemplified by the writer in his analysis either of the conservative or radical groups in society. Most of it could have been written at a desk or spun out of one's inner consciousness. The scientific method calls for far more accuracy of description than one finds in the easy generalization of the opening chapters of the book.

ARTHUR E. HOLT.

## Recent Fiction

THE QUEEN OF FARRANDALE, by CLARA LOUISE BURNHAM (Houghton Mifflin. $2.00). A thoroughly enjoyable story full of unexpected, stirring and amusing experiences and a delightful romance. The Queen of Farrandale is an elderly and unmarried woman of business, the most influential person in the community. In solving some knotty problems for certain young people she has "the time of her life," and for the first time in a long and successful career really enjoys herself.

THE SQUIRE, by LAURA E. RICHARDS (Appleton. $2.00). A delightful story, full of interesting characters and an element of mystery. The Squire is a fine old gentleman, ninety years old and wonderfully wise, with a keen love for little children. His charming secretary is the center of a pretty romance. It is refreshing to turn from the average society novel to this clean and entertaining tale with its vein of genial humor.

THE WINDING STAIR, by A. E. W. MASON (Doran. $2.00). A story of the high achievement of two souls, a man and a woman, each with a hard battle to fight against adverse circumstances. A stirring and fine romance. The plot is located largely in French Morocco.

THE WILDERNESS PATROL, by HAROLD BINDLOSS (Stokes. $1.90). A typical story of the Canadian Northwest Mounted Police, full of thrills. One policeman is killed and his chum devotes his energies to discovering the murderer and hunting him down.

THE LAND OF FORGOTTEN MEN, by EDISON MARSHALL (Little, Brown. $1.75). A powerful and unusual story of a man, fugitive from justice, driven to Alaska and supposed to have died there. His widow seeks his grave, to bring the body back. Thereupon follow a series of thrilling and astonishing events. The plot is well worked out and the story well told.

BRASS COMMANDMENTS, by CHARLES ALDEN SELTZER (Century. $1.90). A typical story of an invincible quick shooter who took upon himself to lay down the law for a gang of bad men who were terrorizing the community. Six cartridges represented "the statutes of law and order" with this vigilance committee of one.

TIMBER-WOLF, by JACKSON GREGORY (Scribners. $2.00). A mining camp story with a super-man, a young Hercules and a quick shooter for a hero, and a suitable heroine for his mate, only the wooing and winning is of a peculiarly strenuous nature.

FOMBOMBO, by T. S. STRIBLING (Century Co. $1.90). The impossible but amusing story of an impetuous American drummer in Venezuela and how he became involved in one of the local revolutions. A combination of farce, satire and romance.

A REVERSION TO TYPE, by E. M. DELAFIELD (Macmillan. $2.50). An interesting study in the psychology of lying, shown in the story of young Cecil, heir to an old English family of high standing, and son of an uneducated mother of bourgeois birth. The clash of wills—the uncouth, warm common sense of Rose, who understands her son's weakness as apart from his real character, and the cold respectability of the Aviolets, who are too afraid of "scenes" ever to go deeper than the surface of human nature—is an important factor in the novel.

CHILDREN OF LONELINESS, by ANZIA YEZIERSKA (Funk & Wagnalls. $2.00). The harsh and sordid life of Anzia Yezierska's people, the Russian Jewish immigrants, is presented with the relentless realism that comes only from personal experience, and cannot be challenged. As the author says in her self-revealing preface, "I stand on solid ground when I write of the poor, the homeless, and the hungry." Simply, for the most part without formal story structure, these tales, by the writer of *Hungry Hearts* and *Salome of the Tenements,* present the problems that lie at the very heart of the New York Ghetto.

PATUFFA, THE STORY OF AN ARTIST, by BEATRICE HARRIDEN (Stokes. $2.00). The musical world of London—and of the world—is the scene of this novel of an artist's career. Miss Harriden is herself a musician, and speaks the language. While the book's most intimate appeal must be to those who know this world of music, it has also great charm as a study of character. Patuffa, in her freedom and her loyalties, unspoiled in success, surrounded with quite unusual friends, having her adventures in Italy and America as well as in the world of the spirit's appreciation, is a most winning and delightful person. The story is an unusual transcript of an uncommon phase of life.

THE HAPPY ISLES, by BASIL KING (Harper. $2.00). This is Mr. King's strongest story so far in his successful career. It might be described as a contest and a contrast between the force of heredity and environment. The kidnapped eldest son of a wealthy New York banker has to make his way amid difficult conditions. He is endowed with charm as well as strength and is befriended by strange characters—a shoplifter, a wife-murderer and a thief devote themselves to his education. The blight of his abduction rests upon his family through the years and the weak point in the story is perhaps a contrast overdrawn between the powerful hero and his reckless and foolish younger brother, who come to be classmates at Harvard. But the story is not incredible at any point and is interestingly told.

BIRTH, by ZONA GALE (Macmillan. $1.75). This study of a commonplace and unappreciative American town and of a man who is and knows himself to be a failure suggests the latent heroisms of patience and incapacity and is handled with a sympathy and power which are refreshing. It begins with a quixotic marriage. But Marshall Pitt is under the domination of what we nowadays call the com-

plex of inferiority. He knows himself incapable and he fails. The story of his life and that of his son in these surroundings and under the shadow of this self-distrust is put before us so that we both understand and sympathize. The story was first published in 1918 at the climax of the war excitement and received less attention than it deserves. That was two years before the appearance of Mr. Sinclair Lewis's *Main Street,* and in comparison of the two studies of desolately backward American towns Miss Gale shows a keener understanding of the depths and heights of character and a deeper as well as more genial humor.

THE PAROWAN BONANZA, by B. M. BOWER (Little, Brown. $1.75). Mining and Romance. The tale of the discovery of a rich deposit of gold, the building of a boom city and other accompaniments. A lively story.

QUEST, by ROSITA FORBES (Holt. $2.00). A fascinating story of the experiences of an English woman traveling in Syria and Palestine after the War. It reveals the state of mind of the people of Syria and the Holy Land, while the English and French are scheming to settle the matter of mandates. The author's sympathy is evidently with the Syrians and Arabs, and her heroine is presented as employing her influence to prevent an uprising against the French, which would be suicidal. The reader will learn more concerning Zionism, the British dealings with Feisal, and the Syrian problem than from many newspaper articles. A vigorous and interesting romance runs through the pages but the real value of the story is the information it imparts. Miss Forbes knows whereof she writes.

## Fact Books for Boys

THE LITTLE BLACK COAL, by ETHEL COOK ELIOT (Stokes. $1.00 net). Little Black Coal tells his own story as he rests in the coal scuttle. It begins back many, many years ago when he was only a cone on a giant tree in a prehistoric forest. Then came the burial and the change. At last man found Little Coal and brought him and his neighbors into the strange new world. Little Coal is wise and realizes that he is part of the Great Plan which is working out things for the best. A clever way of interesting children in a much talked-of subject.

THIS EARTH OF OURS, by JEAN HENRI FABRE (Century Co. $2.50). The great French naturalist, who could write for adults and for children with equal interest, in this volume talks to boys and girls. He does not adopt the dialogue style in this volume but talks in the same entertaining manner that has marked his *Story-Book of Science* and other volumes. This time he talks about Seasons and Climates, the Interior of the Earth, Earthquakes, Volcanoes, Glaciers, Tides and other equally fascinating topics.

THE BOY'S OWN BOOK OF SCIENCE, by FLOYD L. DARROW (Macmillan. $2.50). A practical guide-book for boys of 12 to 15 who wish to experiment at home in chemistry, electricity and physics. It is the result of twenty years' experience in the classroom as a teacher and in directing just such work by boys at home. The author tells how to equip a home laboratory, and explains clearly and with illustrations a large number of practical and interesting scientific experiments.

CHURCH AND SUNDAY SCHOOL HANDICRAFT FOR BOYS, by A. NEELY HALL (Doran. $2.00 net). A guide to the making of many things useful and amusing which may be used or sold. The handicraft is intended to help equip the modern Sunday school and various departments of the church, and to stock up the booths and tables of the church bazaar. Here are some of the things which the youthful craftsmen may make, if he follows the directions: Bulletin boards, tables, clothes racks, chairs, cabinets, plant boxes, sand tables, cork and wooden toys and trick devices, printing, picture frames, Christmas scenery and decorations. Abundantly illustrated.

THE BOY'S OWN BOOK OF POLITICS, by WILLIAM G. SHEPHERD (Macmillan. $2.00) An absorbingly interesting and thoroughly instructive book which tells about the methods of political practice, largely along the lines of party methods, and the theory and practice of nominations and elections. The book is well illustrated, and is intended for boys from 12 to 15.

THE BOY'S BOOK OF ELECTRICITY, by SIDNEY AYLMER SMALL (Dutton. $2.50). A book for older boys which is up-to-date. So many new discoveries in electricity have been made that this is important. The author explains all kinds of facts and devices related to electricity, including electric light and power plants, radio, motors, transformers, protons and electrons. He tells how to make apparatus for experiments, and there are many pictures to illustrate the things described. A very good book of its kind.

A TRAVELER'S LETTERS TO BOYS AND GIRLS, by CAROLINE M. HEWINS (Macmillan. $2.25). A chatty, jolly and very instructive book of travel in the form of letters from many interesting places. Most of them are in Italy and England, but others as far apart as Salem and Quebec, Paris and Algiers, are included in the letters. The boy and girl readers will find some intimate descriptions of the places visited and much of the life and customs of the people. Illustrated from excellent photographs.

I WONDER HOW, by MILTON GOLDSMITH (Sully. $1.75 net). A companion volume to that entitled, *I Wonder Why,* and in similar form it describes, for children, various things that surround us,—for instance, the house, things that beautify it, musical instruments, works of art, food, flowers, useful articles, our bodies and races of mankind. It is written in conversational style and is very interesting as well as instructive.

PETS FOR BOYS AND GIRLS, by A. J. METCALF (Dutton. $2.00). An instructive book on breeds and the characteristics of various kinds of pets and their care. These include dogs, cats, rabbits, guinea pigs, mice, rats, canaries, pigeons, bantam fowls, silkworms, and fish. A useful and apparently authoritative hand-book regarding pets. Well illustrated.

STORIES ABOUT HORSES, retold from *St. Nicholas* (Century Co. $1.25). A collection of ten good stories for boys and girls by popular writers for *St. Nicholas.* Every story is about a horse and boys and girls, and there are some exciting experiences in which the sagacity and fidelity of horses are brought out. Illustrated.

FAMOUS HYMNS: WITH STORIES AND PICTURES, by ELIZABETH HUBBARD BONSALL (The Union Press, Philadelphia). Mrs. Bonsall found when she sought to have her children learn the fine old hymns, by singing them Sunday evenings around the piano, that they preferred to sing other songs from books which were illustrated. She decided to test the appeal of the best hymns when accompanied by pictures and stories. The results exceeded all expectations and she offers this book as a help to other parents. It is a good collection of hymns with music in a form and environment that will appeal strongly to children.

DAYS OF THE COMMANDERS, by L. LAMPREY (Stokes. $2.50). Tales from Revolutionary days and after, told, supposedly, by someone living at the time. So the Boston Tea Party, the capture of Fort Ticonderoga by Ethan Allen, the battles of Lexington and Concord, Bunker Hill, the story of Nathan Hale, etc., are graphically described. Several chapters are devoted to the War of 1812. Poems are interspersed and the volume is generously illustrated.

CHILDREN OF JERUSALEM, by REV. C. B. HOW (Revell), is an instructive short history of the Jews. It shows how the Jews live, taking the reader into a Jewish home in East London where he witnesses a Feast of the Passover and sees how this people respect and keep the laws passed down to them from the days of Abraham. Outstanding customs and beliefs of the race are described. Other chapters tell of the "Talmud," the book of Jewish law, and of the wish of some of these people to have "Jerusalem for the Jews." It is full of information for old and young readers, though especially designed for the latter. There are eight colored illustrations.

CHATTERBOX FOR 1924 (Page & Co. $1.80). The popular English annual. It contains a big collection of stories, poems, pictures and instructive articles, gathered from the ends of the earth, but chiefly from England.

## Essays by George Saintsbury

THE COLLECTED ESSAYS AND PAPERS OF GEORGE SAINTSBURY, 1875-1920. 3 VOLS. (Dutton. $12.50 per set). The author, since 1875 a literary critic of exceptional ability and recognized authority, was for many years a member of the staff of the *Saturday Review.* In 1895 he became Professor of Rhetoric and English Literature at Edinburgh University. He has been long accepted as the most prominent English authority on French literature. His essays are marked for their descriptive skill and brilliance of style, their sound sense and enthusiasm. Two of these delightful volumes contain his essays on English Literature; Crabb, Hazlitt, Moore, Southey, Borrow, Landor, etc. One section of twenty-two essays is grouped under the head of "Corrected Impressions," dealing with Thackeray, Dickens, Tennyson, Carlyle, Macaulay, Browning, etc. The third volume contains Miscellaneous Essays, two-thirds of them never before collected. The three volumes present what Saintsbury himself has selected as his most important contributions to the literary discussion of thirty years, not including his essays on French literature.

## The Constitution

THE CONSTITUTION OF THE UNITED STATES, by ROBERT LIVINGSTONE SCHUYLER (Macmillan. $1.50). This is a short, scholarly account of the development of our Constitution. It is particularly valuable because it contains so much useful information packed into such small space. It gives us the Colonial beginnings, takes us through the unsuccessful effort at Confederation under the Articles, gives an interesting picture of the Constitutional Convention, continues with the exciting discussion over the ratification of the Constitution and concludes with a brief account of the launching of the new government. Emphasis is laid on the fact that the origins go back to pre-Revolutionary, Colonial experiments, on compromises not usually emphasized, on economic elements powerful in determining the nature of the Constitution, also powerful in influencing those both in favor of and opposed to the Constitution, on the fact that ratification was a revolution in itself, and finally on the importance of omissions in the documents which have resulted in making it the practical, workable instrument it has proved to be. HELEN M. FARWELL.

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*Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.*

# WITH THE CHILDREN

## "The Queen's in the Kitchen"

By Daisy D. Stephenson

PART I

Rosemary King's pretty face looked worried as she dropped to the grassy plain with an air of needing something solid. "If that Mr. Cortiss nose-dives or tries any stunts to amuse the tourists on Pike's Peak!" she said, anxiously scanning the distant southern range.

"If that bird-man drops my mother, all the air in creation won't help him!" Kent looked threatening to his last freckle. As if he understood, the royal collie growled, "Wr-oof!" He still looked drolly fooled after trying to follow the odd vehicle that had taken away his mistress so suddenly.

"Is t-that speck 'way off there It?" faltered June, the second sister. Realizing that June looked showery and that Kent's forecast was, as usual, unsettled, big sister Rosemary was very cheerful.

"Come on home, everybody! It's only for a month, anyway," she reminded with make-believe gayety. "After the happy way Mother took to wings, and knowing what a fine time she'll have, we ought to be hurraying! We've played magic all our lives. Are we going to howl at the first exhibition of it?"

"Are we downhearted? No!" interpolated Kent, coming back to normal.

"Didn't I make a wish on the new moon night before last in hopes of finding that historic old lamp that's probably buried somewhere with Aladdin's bones?" Rosemary continued whimsically, patting the collie Aladdin's beautiful head.

"Doctor Mac will do a Highland fling over it," remarked June more cheerfully. "He's kept one eye on Mother ever since that pleurisy spell. And poor Dad's been getting balder every combing because he couldn't afford a special to send Mother away in for a vacation."

"Well, she took an extra special," jested Rosemary. "For in our wildest schemes we never saw Mother flying off into space in a Cortiss plane, accompanied by Mr. Cortiss and his mother." However, as they reached the strangly depressing cottage, Rosemary remembered ruefully that long before airships skimmed the highways, somebody had learned how "blessings brighten as they take their flight."

"I know about how Wonderland Alice felt when she popped through the Looking-Glass," sighed June, feeling of her head dubiously. Yet how simply it had come about! There had been an honored guest at Mother's club meeting the previous afternoon,—Mrs. Winthrop Cortiss, one of the State Federation officers. There followed delighted recognition between two old friends.

"Mona Tyler!" gasped Mrs. King, dazedly greeting the harum-scarum roommate of her seminary days. Like an enchanted carpet, reminiscences whisked the twain back to carefree youth, when—

Nights were cold, and maidens bold
Had midnight spreads—and no one told!

"We'll never lose track again," predicted Mrs. Cortiss, vivaciously.

"I'll see you before Jack flies home with me tomorrow. I've a 'squisite scheme!"

Mother King felt the old startled thrill at the warning familiar words that had ever presaged one of Mona Tyler's daring adventures. Then the following fateful morning the visitor had appeared at the front door demanding of Kent, "Where's your mother?"

"She's in the kitchen," he replied blankly. Where else on earth would she be at that time of day?

"*Multum in parvo*" was one of Mrs. Cortiss's slogans. "Pack your toothbrush and a few other necessities," she commanded after overwhelming arguments.

The Queen of the Kings, as Rosemary often dubbed her, waved helplessly to indicate the cluttered scene. But she knew she was vanquished, and her protests lacked weight and conviction.

"I called on your husband on my way over," concluded Mrs. Cortiss, triumphantly, "and have his permission to kidnap you. Can you look me in the eye and say your physician hasn't advised a rest and change for lo, these many moons? I thought not. Now don't waste energy objecting. Why, your three big, smart looking youngsters can manage splendidly without you!"

The flattered trio thus designated had slipped quietly and silently away to talk it over. Surely the very stars in their courses would rebel at so unheard-of an event,—Mother—flying!

"Of course it's done every day now," Mr. King admitted valiantly at lunch. "Still, I can't help wishing you were going in a safe old flivver instead of sky-falutin' around."

Then frail little Mother surprised them. "But I've always wanted to take a trip in a plane," she declared serenely. How Kent thrilled at this revelation of Mother as a "dead game sport"! Or as June reflected, "Mother looked every inch a King!"

"Well, telephone us the minute you land," bargained Mr. King, as he bade the traveler *bon voyage,* secretly relieved that an urgent case in court would prevent his presence at the aviation field. "And have the time of your life. Miss Sarepta Sole can come and wind us up mornings, no doubt."

Now that it had happened, and the solar system seemed unaffected, Rosemary, feeling her seniority and consequent responsibility, halted Kent in his stealthy quest of the cruller crock.

"Don't make eating a career!" she begged, mildly sacrastic. "Get your wheel and you and 'laddin take this note to Miss Sarepta." Fervent groans from Kent and June. Miss Sarepta, the prim and depressing, seemed almost too much to bear. But the wind was to be tempered to the shorn lambs. Kent reported later with callous cheerfulness: "Can't come. Busted her knee-cap. Fell upstairs. Can you beat it?"

Though properly sympathetic with the victim, the girls nevertheless felt a secret relief. "That's one 'sole' we didn't land!" pursued Kent, with an impish twinkle. "To think she fell upstairs!"

"You would have fallen both ways, and never had a bruise," observed June, from long experience. Kent's daily narrow escapes furnished the scareheads for the family history.

"Supper's easy." Rosemary now dominated the kitchen with visible importance. "Just warm things over, June," she suggested after a period of brown study, "let's impress on Dad that we don't need any help. We need every sou of what he'd pay Miss Sarepta, and we'll work like Trojans to keep things going like Mother does. It won't be such a job," she prophesied with innocent optimism. "I never was so stony broke. There's the tax for the class picnic, and dues for the literary, and my new dress for the Prom."

June was in perfect accord. Dues were indeed falling fast, but not the refreshing variety one associates with dawn and early larks.

"I have to earn my share for the Camp Fire vacation trip. Rosemary, you're a wonder, if you *are* my sister!" she glowed over Rosemary's inspiration. "Now to divide work. I speak to wind the clock. That doesn't take any great muscle or wit." She peered reprovingly at "Old Faithful" on the kitchen shelf. "Never had it been seen to shirk before. Its hands seemed raised in horror and Rosemary reflected grimly that it had stopped in consternation over the new *régime.*

"Oh, I'm so glad Mother's having a chance to frivol and get fat!" caroled June, after an exciting telephone announcement that Mother had arrived on terra firma and therefore the family had no excuse whatever for being up in the air. "Why, it was only a day or two ago that you were playing your old game and asking her what she'd do if she were a real queen with a kingdom's wealth at her command!"

Something inside Rosemary squirmed to recall Mother's characteristic reply. "Why, I'd give my Crown Prince and my two Princesses their hearts' desire!" Mother had said simply. Then being urged to confide what she would choose for herself she had added quizzically: "I'd buy a new dishpan. This leak goes back to the Dark Ages. Then maybe a new living-room rug, and a gorgeous leather chair with unbroken springs for the King's throne!"

Suddenly a mist dimmed Rosemary's bright eyes, as a realization of her mother's unselfishness enfolded her with the warmth of Mother's arms. "We mustn't write a word to spoil her good time," she said soberly. "Not even if Kent manages to break both his legs. All of us together can't fill Mother's place, but we must live through this month—if it kills us!" she ended with a flash of Irish humor.

"Well, you're the cook. Domestic Science has tagged you," June informed her. "I'll set table and make beds, and we'll sweep and dust together. We'll lasso Kent to help with the dishes. Though he's a human eel at wiggling out of work."

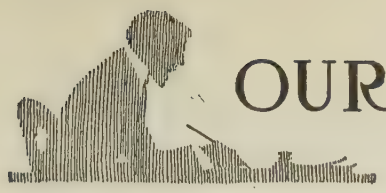
"I'll fix him," decided Rosemary, grimly. "Offer him an allowance. He's saving up for a Scout suit and forty-'leven other things."

So long as the supply of "warmable food" held out, as Rosemary admitted, the cook was in clover. But then came school and added duties that duly complicated the home routine. Father King was plainly disturbed when a flushed Rosemary served a makeshift supper, aided by a depressed June and a critical Kent. Even Aladdin carried his plumey tail at half-mast, after burying a bone as if he hated the sight of it.

"Don't you think we had better get some one by the day?" began Mr. King, anxiously. "I saw Sara Arnold today"—

Rosemary's eyes flashed, though her tone was meekly apologetic. "I know this meal's a fizzle," she confessed unnecessarily. "I can't figure out why the pop-overs didn't pop like Mother's. And the steak's tough as rubber, isn't it? And I spattered hot grease on me till I feel like a b-burnt sacrifice!"

(*Continued on Page* 63)



# OUR READERS' FORUM

## Tribute to Dr. Dunning

*Dear Mr. Editor:*

I trust it is not too late for me to add a word to the tributes already printed in *The Congregationalist* to the memory of Rev. A. E. Dunning, D.D.

My acquaintance with him was of a little different order from that of any who have written concerning him, and may justify a tribute to his memory.

I first met Dr. Dunning about the first of August, 1885, at Chautauqua. I had just been married and Mrs. Barton and I visited Chautauqua before our going into the Tennessee mountains. Within a few weeks Dr. Dunning made a trip to the South and was the first guest in our new home. He was putting the Sunday School and Publishing Society on its feet and enlarging its work, and this was his first journey to take note of its activities in the South. I rode on horseback with Dr. Dunning among the Tennessee mountains and he was the first minister of experience to sit down with me in my study after I had actually begun my pastoral work and assist me in the answer of some of the problems that spring out on all sides to perplex a young minister working in a large and isolated field.

In 1893 I was called to the pastorate of Shawmut Church in Boston. Being in that city for the first time and being oppressed and perplexed by the situation in which I unexpectedly found myself, I went to Dr. Dunning for counsel. He was the only man in Boston who could have helped me, and he did. Knowing as he did my ministry from its beginning he encouraged me to believe that it would be safe for me to leave the pleasant village of Wellington, O., where I was enjoying a most happy pastorate and take up the work in Boston.

There I met him in the intimate fellowship of the Monday Club and in many happy associations, and always found him a faithful and resourceful friend. My last letter from him was dated July 18, 1923. He had read an article of mine which gave him satisfaction and he wrote to say that, "You have given the clearest and sanest treatment of the subject that I have seen. You seem to me to have closed the discussion." He also commented on an address of mine at Northfield in the summer in words of even warmer appreciation. Dr. Dunning was a sick man when he wrote this letter, and I had a premonition that it might be his last. I preserved it as an expression of that fine sense of appreciation which he had and which has been encouragement to me for nearly forty years.

I could fill many columns with wise words I remember him to have spoken, but there are two which I should like here to record. After Dr. Dunning resigned his position as Editor of *The Congregationalist* he and Mrs. Dunning visited Mrs. Barton and me in Foxboro one summer and Dr. Dunning and I had quite a happy visit in my Wigwam. Looking back over his career and the sometimes heated discussions through which he had passed, he spoke with rare kindness and appreciation of some of the men from whom he had sharply differed. Said he:

"I learned a long time ago that life is too short to hold grudges and that one may have a sharp difference of opinion and not lose his respect for the man whom he opposes."

Our conversation took a rather wide range, particularly with reference to people we had known, some of them no longer living, and some of the younger men coming into positions of leadership. Dr. Dunning said this:

"Two things I think I can honestly say I have consistently tried to do. I have sought to steady the faltering step of those who are old and discouraged, and I have endeavored never to fail in my effort to reach a helping hand to a young man in his effort to climb up."

*Oak Park, Ill.* WILLIAM E. BARTON.

## Content with Well-Sounding Platitudes

*Dear Mr. Editor:*

Mr. Morgan's letter in your issue of Dec. 20, protesting against the distribution of Mr. Kirby Page's book on war by the office of the Federal Council, should have been directed to the Federal Council. The letter which explained the gift of the book to me, at any rate, asked me to read and to tell them my opinion of it. It was not an *ex cathedra* statement of the Federal Council's position: it was, rather, a notable contribution to the discussion which must take place before the Christian churches of America can advance to a definite conviction about Christ and war. The most depressing fact I know as I face this Christmas season is that the churches are still without such conviction, but are content with well-sounding platitudes.

I hope I may be pardoned for pointing out, too, that when Mr. Morgan (or any of the rest of us) breaks forth into tangential discussions of theoretical pacifism or contents himself with showing up the logical absurdities of non-resistance, we are pursuing a side-track. Such academic treatment of the most pressing question of religion, politics or economics today is discouraging. Why not, even if we cannot agree with our pacifist friends, stop telling them that we are still for using force as the last resort, and come out openly and positively for the trial of some method better than war for the settling of international disputes? To watch some of our leaders hastily untangling themselves from any remotest touch of pacifism would make you think they did not even support arbitration. I am tired of the tune: "Of course we stand for peace, but. . . ." I am tired of hearing people express the most beautiful Christian sentiments of peace and brotherhood and then conclude with: "I am in favor of the League of Nations, the World Court, *or* some other association of nations for justice and peace." After five years when hate has made far greater inroads than brotherhood or even the will to co-operation, such cutting of the nerve of all constructive action by the followers of Christ comes perilously near being disloyal to our supreme opportunity. The net result is more talk, mostly academic, and nothing done. Why not insist mightly on the World Court, and not rest content until the world knows we mean more than talk?

Dr. Jowett, who could be accused of coming at the question from no theoretical angle, but who spent himself in a plea that the churches crystallize their thoughts and prayers and discussions about the road to peace, found almost no response to his eloquent plea, simply because the churches have refused to do the necessary thinking and praying. The rank and file of ministers and laymen have been content to seek their meat from the press, not from God. In fairness to Dr. Jowett, who was content only with the purest source of wisdom and strength, should we not give careful and prayerful reading again to the plea we so quickly forgot?

MERRILL F. CLARKE.

*New Canaan, Ct.*

## A Masterly Denunciation of War

*Dear Mr. Editor:*

The recent attack against Kirby Page's book, *War, Its Causes, Consequences and Cures,* which appeared in the Readers' Forum, has aroused me to write this letter to *The Congregationalist.* Mr. Page's book, as I found it, is permeated with the spirit of Christ throughout, and is the most outspoken, the most masterly and the most Christ-like denunciation of war which I have ever read. Moreover, I have looked in vain in this book for any utterance which points to any doctrine of absolute pacifism. That Mr. Page is a pacifist may be true, but it must be conceded that few men in this country are contributing as much to the cause of peace. The Church should be devoutly grateful for his courageous efforts to arouse his countrymen to the true character and the utter futility of war.

Moreover, men like Fosdick, who are uniting in this campaign against war, should receive the hearty commendation of the Christian Church. But, instead, Fosdick is continually receiving its condemnation simply because he has reversed his convictions respecting organized slaughter. But the man who believes just as he did a year ago could well be likened to a stagnant pool!

It is high time that we all adopted a new and changed attitude toward war, if the Church would retain its power and if civilization be saved. It was Bertrand Russel who rightly said that the greatest obstacle to intellectual development has been organized education. It also seems, at times, as if the greatest hindrance to Christianity has frequently been the organized Christian Church.

*Norwich, Vt.* EVERETT S. LYON.

## Futile Peace Talk

*Dear Mr. Editor:*

The pacifist propaganda is getting tiresome. One might as well go through the wards of a hospital preaching on the blessings of health and the duty of long life as to walk through the shell-torn fields of Flanders decrying war and extolling peace. General Sherman knew that war is hell, and everybody knows it now. Instead of orators to declaim against war and urge disarmament we need constructive peacemakers.

One hesitates to criticize the able message of our good President, which has been highly commended by people of all parties. But inasmuch as an editorial in *The Congregationalist* of Dec. 20 contained a sympathetic criticism, we are emboldened to mention a weak point in the message. We looked with eager interest to see whether President Coolidge would advocate the entrance of the United States into the World Court, which was recommended by President Harding. It was gratifying to observe that he did make the recommendation, although it is disappointing to see that in doing so he slammed the door against the League of Nations, as Harding did not. But this is the weak point: "The court is

merely a convenient instrument of adjustment to which we could go but to which we could not be brought." It is useless to go to a court with a case unless we can bring the opponent. And if we have power to bring other nations into the court, they must have power to bring us in. A court to which we cannot be brought is not worth going to. The authority of the court should be extended to obligatory jurisdiction, to which twenty of the smaller nations have already given their assent.

The way to end war is to deal with the causes of war. The way to make peace on earth is to establish justice. To this end it is necessary to have an international court to decree justice, and some organization empowered to enforce the decree. A court which is merely "a convenient instrument" for the nations to use at their option is not enough. It is a paradox that the peace-makers must fight the war-makers.

The Lausanne Conference was impotent to prevent a gross injustice because Turkey refused to listen to any proposition which would impair its sovereignty. Let any nation which has never done the same thing cast the first stone at Turkey. To establish peace each nation must surrender enough of its sovereignty to form an effective "Federation of the World," where "the common sense of most shall hold a fretful realm in awe." Unless the United States Senate and the American people are willing to make the necessary concessions, the prophets of peace may cry in the wilderness until they are hoarse.

One of the greatest utterances of Phillips Brooks was this: "In all friendship there must be surrender." If the nations want peace, they must pay the price.

WILLIAM COLTON CLARK.

*Bakersfield, Vt.*

## A Friend and Associate

### An Appreciation

**By Rev. and Mrs. Edward Fairbank**

EDITORS' NOTE—*Vadala is one of the largest stations of the Marathi Mission, India, where for thirty-two years Rev. Shetiba Gaikwad has worked, first as pastor of the church, and later as associate of the missionaries in general work, which position he occupied at the time of his death on Oct. 30, 1923.*

Two days ago there was a notable gathering in the church in Vadala, composed of Hindus, Mohammedans and Christians, assembled to pay homage to Rev. Shetiba Gaikwad, who has gone to his rest after a long life of devoted service. His going had been expected for some time; word of it reached Ahmednagar, twenty-seven miles away, at the beginning of the morning session of the governing council of our mission. With one accord, this council adjourned, and twenty-five Indian and missionary friends, as many as could find seats in available Fords, hurried to be here for the funeral service. The occasion was notable not only because of the company assembled, but because in a land where the prevailing sentiment is that a noisy display of grief is a tribute to the one that is gone, it was pervaded by a spirit of peace and triumph; and this in spite of the fact that in the gathering was a large group of his own family and near relatives, a larger group truly sorrowing as for the loss of a father, and a still larger group sincerely mourning the going of a beloved friend and leader. It seemed as if the triumphant faith of the one who had just gone, and their love for him responding to his great devotion to them had unconsciously inspired those gathered there to make the occasion worthy of his memory. The coffin, borne on the shoulders of friends, was carried to the church and from there to the cemetery to the accompaniment of hymns of faith sung by those whose hearts were full of love and grief, his own son being among the singers. In India there are no shut doors in sickness, and during his long illness he was cared for devotedly, not only by his own family, but by the whole community, any member of which counted it a privilege to render a service, were it only the humble one of seeing that outside noise did not disturb the invalid. During a short stay in Ahmednagar in the early part of his illness, when he had gone hoping that a change might prove of benefit, his standing in the community beyond Vadala was shown by the fact that his house was a place of pilgrimage for streams of people from the outlying country anywhere within reach.

The tribute of all classes shows the love felt for him; the high positions he occupied in church and mission bodies prove the regard in which his counsel was held; the responsibilities placed in his hands testify to the faith in his integrity.

The source of his power was not in birth and social position, for he came from the humblest class in India; it was not in education, for he had only the normal school education of many years ago, followed when as a teacher he had proved his character and ability, by a course at the Theological Seminary, all in the vernacular, for he had not a word of the English usually thought so necessary to reaching a place of position and wide influence. It was, instead, in the fact that, with naturally good abilities along practical lines, he had consecrated himself utterly to the service of the Master he loved, and since to the Master, to the Master's children. There was no little child he did not notice, no home in which he was not a familiar visitor in joy or sorrow, no matter too small for him to give it his best attention, no one, man or woman, in trouble who did not turn to him, no confidence ever broken. His love for the individual made him keen to the needs of the community. He recognized the value of organization and he constantly pondered plans for and problems of the development of the Indian church and community, bringing to their solution wisdom that was sought by all.

It was his meat and drink to do his Master's work as it came to him, in large responsibilities or in the seemingly small personal ways. He was always here, for change and holidays seemed to interest him not at all, and we knew that, were we absent for a time, our responsibilities became his, which meant a wise and firm, but sympathetic, hand upon the helm.

He must have known the esteem in which he was held, but he gave no sign of feeling it as a personal honor. He never asked for pay commensurate with his labors but was content with what kept him in simple comfort, and enabled him and his wife, a true helpmeet, to make the home from which they have sent out a family of children into positions of trust.

One of his charms was an unusual courtesy of manner, partly instinctive, partly the result of self-respect, combined with unconsciousness of self, and a love for and interest in people of all kinds and classes. Another charm was his sunny social nature, even to the last, when he was seventy-five years old, he thoroughly entered into the spirit of any festivity, were it a Christmas tree, a church social, out-of-door sports for the children, or a dinner in a private home.

Twenty-five years of close daily contact have shown us in him no ignoble ambition, or trait of character; as a Christian leader, as a friend, as a member of the community, he has measured up to the highest tests for wise judgment, sympathy, tact, spiritual insight. Our daughter and son, who had loved him when children, coming back to India grown up, found not only their affection for him unchanged, but that after their experience in a land of greater opportunities, he still stood as their ideal of a Christian gentleman and leader. To us he is a noble example of "the power of God unto salvation," his just being what he was, keeping us many times from discouragement over disappointing situations. He has helped to form our ideals and to give us some of our best missionary training.

While not knowing how to go on without the counsel and companionship that from the time we were young in work for India have been such a support to us, we thank God for them as among the greatest privileges of our lives.

## The Deacon Tells How He Did It

**By Anna Stevens Reed**

"Our minister was trying to get people to take front seats in church and I thought, 'It's a shame! They pretend to love him and won't do as he says.' Didn't see how I could do anything, for I was up front already with all my family.

"As I shook hands with an old friend I said: 'A good sermon'; he answered, 'I suppose so; couldn't hear half of it.' 'Why don't you sit near the pulpit?' I asked; he said, 'I've thought of it, if Eliza would come, too.' His wife smiled and said she was willing. 'Do it next Sunday,' says I, and they promised. They're thin as rails and wouldn't fill up much. However, it was a beginning.

"I teach in a mission school Sunday afternoons; there I called for volunteers to come to church and sit up front; got six that way and charged them to keep still, for I wanted to surprise the dominie.

"Couldn't find anybody else till Saturday, when I carried butter to a boarding-house three miles away. They were sitting under the trees or playing tennis. I sang out: 'How many want to ride to church tomorrow?' Most all accepted, but I says, 'There's a condition; I want you all to sit up front.' One youth shouted, 'We'll sit on the platform if you'll only give us a ride.'

"Sunday was fair, or some might have backed out. My car only holds five, but my son followed with a double-team and three-seated wagon. The boarders piled in and were so merry that I had some doubts about the proceeding, but they calmed down at the church door.

"When they were seated, I had done my best, but there was still a gap between the vanguard and the army. Miss Polk stood at the door. That woman has the wrong name; she's a regular steam engine. Says she, 'Good idea; I'm going up there.' Where the president of the Dorcas Society led others followed. When I looked back again there was a solid phalanx, six pews deep.

"Then I watched the door beside the pulpit. As our minister entered, I tell you he looked startled. But he had his work to do and was full of the solemnity of the occasion, so he gave no other sign just then that he faced anything unusual. When, in his prayer, he thanked the Lord for the unexpected mercies of life, I was satisfied."

## It Will Pay You to Read

MAHATMA GANDHI, by ROMAIN ROLLAND (*Century. December* and *January*). Probably the most important biographical study of this remarkable man, presented in three parts, two of which have now appeared. The January contribution is notable for its presentation of the attitude of Tagore toward Gandhi and his policy.

# NEWS OF THE CHURCHES

## Dedication at Hutchinson, Minn.

HUTCHINSON, MINN., dedicated its new building on Nov. 25. Dr. A. W. Vernon of Carleton College gave the morning address on "The Place of the Church in the Community," and Dr. Everett Lesher delivered the evening address

FIRST CHURCH, HUTCHINSON, MINN.

on "The Duties and Responsibilities of the Member Within the Church." A chorus of 40 voices gave a sacred cantata in the evening, "The Daughter of Jairus." So many people were unable to get inside of the church at the evening service that the cantata was repeated by request the following Sunday evening. The pastor, Rev. R. D. Orton, led in the act of dedication which took place at the vesper service.

The church was built at a cost of $30,000, exclusive of building site and pipe organ. It has a seating capacity of 400. It is so constructed as to furnish several separate church school class rooms which can be thrown into a part of the auditorium; a full-sized basement with dining room and kitchen with most modern appointments, and pastor's study. It is of Gothic architecture, built of Persian deep red brick with Bedford white stone trimming. The interior of the church is furnished in dark oak with heavy tress beams exposed. There are two memorial windows of imported antique glass, with artistic clearly defined figures, the estimated cost of which is placed at $2,500. The C. C. B. S. is helping materially in the erection of the edifice. The property will be clear with the exception of about $5,500. The Sunday following the dedication 21 new members were received, all but one on confession of faith.

## Ordination at Fort Dodge

In the last 16 years FORT DODGE, IA., has sent three young men into the Christian ministry—Harley Core, Floyd Gustavson and James Franklin Findlay. The last named, after graduating from Grinnell College in 1921, took special training at Chicago University, where he secured his master's degree, and at Chicago Seminary. On Sept. 1, 1923, he became pastor of Cherokee, where he and his wife have greatly endeared themselves to their people. It was singularly appropriate that the ordaining council should be called Nov. 16, by the Fort Dodge Church where the young man grew to manhood, and where he received the religious impressions which later led him to the choice of his life's work.

Environed by the atmosphere of a home whose influence was positively Christian and determining, the candidate for ordination paid a glowing tribute to the father and mother, both of whom were present, whose daily walk and conversation exemplified and exalted the great Christian verities. Those parental impressions were further deepened through the ministry of the church and college at Grinnell. The usual statement of faith was brief, clear and concise—just what one would expect from a man modernly trained, and in a world where religion is not static but dynamic, and where its outlook changes with the changing order. The council was highly pleased with the examination and with the spirit of the man who stood before them.

Rev. E. W. Cross of Grinnell, Mr. Findlay's pastor of college days, preached a strong sermon dealing with some finalities in religion. Rev. H. C. Todd, a veteran minister in the local association, offered a tender and touching prayer of ordination. Rev. W. A. Minty came all the way from Saint Paul, Minn., to give the charge to the young man who grew up under his ministry at Fort Dodge; and the present pastor, Rev. W. W. Pickett, appropriately extended the right hand of fellowship. The large audience present at the service of ordination bore eloquent witness to the affectionate regard in which Mr. Findlay is held in his home town and church. Few young men enter the ministry with higher promise of success.

P. A. J.

## Drawing Lots

### Plan for a Midweek Service

On Sept. 30, 1923, this plan for the midweek services at COMMUNITY, WAYZATA, MINN., was inaugurated. The name adopted was "A Bible Forum on the Psalms of David." The plan covered 17 meetings up to Jan. 1, 1924.

Seventeen leaders and 102 helpers, six for each leader, were drawn by lot. The names of the helpers, consisting of six on a card, were arranged as follows: One experienced worker, two high school pupils (usually chums), and three other members, the object being to make groups congenial to some extent. The 17 cards with the helpers' names and the 17 with the leaders' names were then drawn at the same time, but from two separate boxes.

The topics for the meetings were taken from the Congregational *Hand Book,* which gave a general topic for each week and six sub-topics for each day of the week. A large chart was prepared, containing 17 sections, one for each group of leaders and helpers, with their respective dates, also spaces for credits for all persons in attendance at all meetings, also for the total attendance at each meeting. These credits were carefully noted after each meeting. The chart was placed in the vestibule. Announcement was made that the two largest meetings would receive public recognition at the close of the period.

How did it work? After 37 years of pastoral work, I never tried any method that created more genuine and wholesome interest and called out a more hearty response. With few exceptions all took their places, read their passage of Scripture and made general remarks, and generally to the edification and interest of those in attendance. The fact that preparation was made beforehand was quite manifest. This fact was notably so in the cases of the leaders. Many inspiring expositions were given, even by persons who never before attempted any such work. A one-volume commentary of the Bible was furnished the leaders.

It was gratifying to find that each leader personally notified and urged his helpers to be present, also telling them definitely what their topic and Scripture was to be.

The pastor, although present at all meetings, completely eliminated himself from leadership. His contributions were entirely voluntary.

Some advantages of this plan are:

1. It touches most effectively the whole resident membership of the church. Many who never attended the services or gave them any thought were on hand when their time came for duty, and in a number of cases became regular attendants on all the meetings. The drawing by lot seemed to work like being drawn on a jury.

2. It most successfully stimulated Bible study, and preparation for the meeting.

3. It seems to have given the service a permanent recognition, and a practical value not known before.

4. It clearly demonstrates the value of giving people some definite service to render. Whenever this is done the great majority will respond. Urging members to come to these services, in a general way, has been found almost absolutely fruitless.

General discussions, inspiring seasons of prayer and special musical numbers, introduced by the leaders, greatly enriched the meetings.

W. H. MEDLAR,
*Pastor of Community Church, Wayzata.*

## Interesting Service at Oak Park

PILGRIM, OAK PARK, ILL., Dr. E. B. Allen, pastor, had a memorable Sunday recently when Prof. H. Augustine Smith of Boston spoke on "The Arts in Religion" at the morning service; displayed 300 masterpieces from European and American gallaries in the afternoon, making interesting comments; and presided at the evening Festival of Fine Arts, which for variety and inspiration was remarkable. The special music selected was made to fit the interpretation of "The Life of Christ" as presented in the most beautiful colored slides obtainable, and the combination of picture, color and music will never be forgotten. Dr. Smith says that there are too many congregations today who worship God in the "ugliness" of holiness. He told the story of several great hymns, after which they were sung by the congregation. Dr. Smith is rendering a much needed and peculiarly helpful ministry to the churches in aiding them to build a worshipful order of service in which music and all the arts may have adequate place.

## Georgia Convention

The annual meeting of the General Convention of Congregational Churches of Georgia was held in the historic city of Charleston, S. C., with Plymouth Church, of which Rev. C. S. Ledbetter is the pastor, as host. The attendance was unusually good this year and the interest was all centered in the denominational program. The every member canvass and its relations to our churches received the greatest attention. Rev. Russell Brown of Atlanta had charge of this subject. The out-

standing messages were the address of the moderator, Rev. A. E. Gregory of Talladega Seminary; the address of Dr. W. W. Scudder on "Our Duty to the Sixty-Five Millions Entrusted to Congregationalists"; the report of District Supt. G. J. Thomas; the Convention sermon by Dr. C. S. Haynes of Athens; and the closing sermon by Rev. M. S. Jones of Thomasville.

On recommendation of the state committee the Convention endorsed the summer conference at King Mountain, and adopted a state budget of $5,000. All churches pledged to put over the every member canvass. The Convention missed the presence of Dr. Alfred Lawless, who was detained at home on account of illness.

The following officers were elected: Rev. C. S. Ledbetter, moderator; Mr. Frank Callen, scribe; Dr. C. S. Haynes, registrar; and Rev. Russell Brown, treasurer.

The delegates were taken on a sight-seeing trip around the city. Many of them saw for the first time the site of the old Secession Hall and old Fort Sumter.

## Evangelism in Bridgeport

As a part of a co-operative Lenten program, the Pastors' Association of Bridgeport, Ct., last year invited Dr. C. L. Goodell, executive secretary of the Commission on Evangelism and Life Service of the Federal Council, to conduct a ten-day mission in Bridgeport. Accompanying Dr. Goodell was Justin Lawrie, Scotch tenor and former opera singer, who led the music. Dr. Goodell's methods were those of the pastoral evangelist rather than the professional, and creeds and denominational discussions had no part in his message.

The regular services were held in the First Methodist Church, with overflow meetings in the First Universalist and United Congregational churches. Sunday afternoon mass meetings were held in Poli's Majestic Theater. At every service many of the pastors occupied seats on the platform. Four supper conferences were also held, three for the personal workers of the co-operating churches, in some of which a permanent program of personal work is being used; and the fourth for the official boards of the churches.

The completeness of co-operation among the churches was demonstrated in the distribution of responsibility during Dr. Goodell's mission, and in the Holy Week union services culminating in the Lenten season. The pastors and laymen of the smaller churches bore responsibility with those of the larger churches in arranging and carrying out the details of the campaign, and ushering at the services. The Y. M. C. A. and Y. W. C. A. co-operated effectively by taking entire charge of the two-weeks' series of parlor prayer meetings held in preparation for Dr. Goodell's coming.

The effectiveness of this co-operation was furthered by the educational program in parish evangelism being carried on under Dr. Goodell's direction through the Federal Council, as well as by the highly successful membership recruiting work carried on for a number of years by some of the Bridgeport churches.

REV. CHARLES H. RICHARDS, D.D.

*Editorial Secretary of the C. C. B. S. He is in his office regularly, making good use of his intimate knowledge of the Church Building Society gained during two score years of connection with that organization. Dr. Richards graduated from Yale in 1860 and from Andover in 1865. He began to preach in a home missionary church in Indiana, where he had time to think his way through. As he himself says, "At that time I adopted the modernist position which I have held with varying changes, as more light has broken forth, until the present day."*

## From East to West

### NEW HAMPSHIRE

**Tribute to Pastor's Mother**

Rev. O. W. Peterson, pastor of PENACOOK, recently received the news of the death of his mother, aged 85, in Sweden. After the morning sermon on Dec. 9, the pastor called the vice-moderator of the church to the front, who read a fine tribute by the pastor to his mother, and to all good mothers. After the reading Rev. J. H. Bliss presented a set of resolutions which were adopted by a rising vote of the congregation, and a copy sent to Mr. Peterson's family in Sweden. The service closed with the singing of "Blest Be the Tie that Binds."

### MASSACHUSETTS

**Young People's Institute at Second Dorchester**

The young people's council of SECOND, DORCHESTER, recently held its third annual Institute. A varied program, with addresses by experts, and informal discussions, carried the sessions beyond previous conferences in influence and direct instruction. The Communion service, conducted by the pastors of the church, Rev. Vaughan Dabney and Rev. E. E. Aiken, Jr., was participated in by more than four score. The opening session on Dec. 7 was addressed by Miss Anna E. May of the Social Service Department of the Education Society, who brought a clear interpretation of Social Religion. On Saturday there were group meetings; that for men was addressed by Gilbert H. Roehrig, Boys' Work secretary of the Boston Y. M. C. A., upon "How Training Solves Social Problems"; for women by Miss May, discussing "How Shall I Budget My Leisure Time?" A general conference followed led by Rev. Donald B. Aldrich, director of Young Men's Work in St. Paul's Cathedral, Boston, upon the question, "Is the Golden Rule Practical?" After a social hour and Institute supper, Rev. E. L. Shaver, N. E. Secretary of the Education Society, spoke of "The Star of Success." The Institute closed Sunday night with a mass meeting attended by 400, who heard a compelling message from Rev. W. A. Morgan, minister of Mt. Pleasant, Washington, D. C., upon "The Social Message of Christianity." Thomas Kingsley, head of the council, presided.

**A South Boston Cycle**

PHILLIPS, SOUTH BOSTON, named for Jonathan Phillips, Boston's first mayor, observed its centennial, Dec. 7-11, with fitting exercises. Located in a busy section of a Catholic ward, the church has had a distinguished career of service, and faces with courage the immediate future under the guidance of Rev. H. A. Morton. In his historical address on Friday night, the pastor outlined the spiritual progress and material development of the church, building from small beginnings to the ample plant and large membership of the present. In 1857 nearly 90 members withdrew to form E St. Congregational Church—now abandoned—of which Dr. L. V. Price of Belmont is a surviving pastor. Out of this experience grew the present, the third, house of worship, dedicated in 1859.

Conspicuous men have served as ministers: Dr. Edmund K. Alden, later a secretary of the American Board, who began the later list in 1859; Dr. Robert R. Meredith, whose Tremont Temple Bible classes once attracted great audiences; Dr. Francis E. Clark, known throughout the world as founder and father of the Christian Endeavor; W. H. G. Temple, afterward in Seattle; Charles A. Dinsmore, Dante scholar and lecturer on the spiritual interpretation of literature at Yale; the late Frederick B. Richards of St. Johnsbury, and Clarence W. Dunham, dean of Gordon College, recently called to Pilgrim, Dorchester. Mr. Morton began his ministry in April, 1921.

The centennial sermon was preached Sunday morning by Prof. Dinsmore, who had officiated similarly at the 75th, and bespoke the privilege for the 125th. At noon various church school classes held special exercises. In the evening greetings were read from Dr. Clark, now in Europe, and presented in person by Dr. William Shaw, formerly secretary of the U. S. C. E., once a member of Phillips Church and a charter signer of its first C. E. Society. Reports were heard from the five Christian Endeavor groups of church and chapel. Dr. W. E. Strong of the American Board brought a forceful message on "The Joy of Service," and Rev. P. H. Epler, lately of Methuen and once assistant at Phillips, spoke reminiscently out of "Crowded Memories."

Organization evening was held Monday, with extended reviews of accomplishment by the full roster of church societies, bringing encouragement and a high sense of service. The program and a message from Mr. Morton were broadcasted by radio and in answer to request many messages have been received from former members and attendants. The centennial supper, Tuesday evening, was presided over by Dean Dunham, who made an introductory address upon "The Power of the Church" to which the pastor responded. Personal and


**LOWELL INSTITUTE**

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**Sources of Christian Liturgy**

Feb. 4—The Worship of the Synagogue, by George Foot Moore, D.D., LL.D., Professor of the History of Religion, Harvard University; Feb. 11—Pagan Mysteries, by Clifford H. Moore, Ph.D. Litt.D., Professor of Latin, Harvard University; Feb. 18—The Worship of the Early Church, by William Henry Paine Hatch, Ph.D., D.D., Professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge, Mass.; Feb. 25—The Rites of the Eastern Churches, by George La Piana, Ph.D., Assistant Professor of Church History, Harvard University; Mar. 3—The Roman Mass, by William Walker Rockwell, S.P.L., Ph.D., Assistant Professor of Church History, Union Theological Seminary; Mar. 10—The Book of Common Prayer, by James Arthur Muller, Ph.D., Professor of Church History, Episcopal Theological School, Cambridge, Mass.

**On Monday Afternoons**

At 2.30 o'clock. Doors open at 2 o'clock. All seats FREE and no tickets required.

church greetings were brought by the local ministers of other denominations. Messages from Congregational churches represented on the Council of Organization in 1823, were voiced by Vaughan Dabney, Second, Dorchester; Col. J. P. Bradley, Old South, Boston; and by letters from Dr. A. Z. Conrad, Park St., Boston, and Dr. W. R. Campbell for the Suffolk South Association of Churches.

The spirit of the entire commemoration was high, and every detail in musical program and beautiful Christmas decorations indicates a strong corps of workers and lovers of Phillips Church, promising a long life and a continuance of high-grade service. W. P. L.

**Fifteen Years' Service at Atlantic**

Fifteen years of earnest service by Rev. T. W. Davison had recognition, Dec. 5, at MEMORIAL, (Atlantic) QUINCY. Both attractive edifice and parsonage are the results of these fruitful years. Mr. Davison was the recipient of $300 in gold, and to Mrs. Davison a basket of choice flowers was presented. In addition to his effective work in Atlantic Mr. Davison organized, in 1914, the Congregational Church of Squantum, which he has served. His former parishes were at Eastern Ave., Springfield; Chester and Becket. He is scribe of the Suffolk South Association of Churches. At the reception congratulatory addresses were made by Dr. F. E. Emrich, Rev. Seelye Bryant of Pawtucket and Rev. G. V. Shedd of Atlantic (M. E.) Church.

**Boston Ministers' Meeting**

The Boston Ministers' Meeting on Monday, Dec. 3, was devoted to the demonstration of a new type of moving picture machine which can be used without an asbestos booth. The operator showed some films illustrating the first chapters of Genesis. The daily press whimsically reported the meeting as follows: "After giving careful attention to the activities of Adam and Eve in a moving picture on Biblical subjects shown as a test at Pilgrim Hall, an extra large assembly of Congregational ministers came to the decision that Adam and Eve must be eliminated." The pictures did show the difficulty in procuring appropriate and helpful films for the purposes of the Sunday evening service. Rev. J. Caleb Justice of East Braintree led the discussion.

At the meeting on Dec. 10, Rev. Stanley Morrison, recently of Australia, was the speaker. He gave an intensely interesting description of Australia's taxes on unimproved lands, the double tax on absentee owners, and the confiscation of many big estates through heavy taxation. Since the growth of the Labor party as a political power the working man has been sheltered as much as possible. Australia is thirty years ahead of the United States in child labor laws. There is no begging and there are no poor-houses. There are old-age and invalid pensions and adequate provisions for settling industrial grievances. Yet the Labor party has recently waned in power. Taxes have increased threefold. The Labor movement there purposes to nationalize all productive business. It is essentially un-Christian. It believes in proletarian dictatorship and legislates for one class, the man who works with his hands. If the churches can win the trades hall to Christ, it will not be long before the Kingdom of God comes among men.

**When Sunday Comes**
**By John Andrew Holmes**

The minister, unlike ambergris, can hardly bring out flavors in his congregation if he does not himself possess them.

On Dec. 17, the speaker was Dr. Terrot Reaveley Glover, fellow of St. John's College, Cambridge, England, and Public Orator of the University of Cambridge, the author of many well-known religious books. Dr. Glover gave the Lowell Lectures last winter and is giving the Dowse Lectures this month, on "Saint Paul." His address was well-punctuated with witty sayings but reached down to fundamentals. He spoke of himself as "a layman telling preachers how to preach." He described some sermons that showed "how not to do it." He said, "I do not thank you for pointing out duties. I know more duties than I can do. The man who gives hope or help or points out a source of power in bearing sorrow, in fighting sin, in trying to keep clean and straight, is making a contribution." "There is practically nothing else worth doing in the ministry but reconciling men to God in the midst of their grief and perplexity."

## RHODE ISLAND

**Goes to Smithfield Ave., Pawtucket**

SMITHFIELD AVE., PAWTUCKET, has called Rev. I. D. Wildey to its pulpit and he has accepted the call and is at work. He is a graduate of Williams College and Union Seminary, and was for five years pastor of the Presbyterian Church at Cold Spring-on-Hudson. From there he was called to New York City to be minister of Good Will Chapel, an institutional parish on the East Side, affiliated with the Madison Ave. Presbyterian Church. From 1914 to 1920 he was minister of Willoughby Ave. Church, a daughter of Clinton Ave. Congregational. For the last three years Mr. Wildey has been engaged in literary work and evangelistic preaching.

Rev. I. D. Wildey

## CONNECTICUT

**Fine Addition to Milford Church Building**

FIRST, MILFORD, celebrated the 100th anniversary of its present building by dedicating the Wilcox Memorial Annex presented by Mrs. Clark Wilcox in memory of her husband. The new building cost about $30,000, of which more than $20,000 was given by Mrs. Wilcox. The dedicatory services followed the morning worship Sunday, Dec. 2. The memorial building is at the north end of the present church building and contains a gymnasium, auditorium, dressing-rooms and kitchen. A balcony around the hall will be used for class purposes.

**Work for Italians in Hartford**

The ordination of Adam A. Tangarone at Torrington, Nov. 16, by the Litchfield North-east Association partook of the unusual. The Missionary Society of Connecticut has in its employ two veteran Italian ministers who have succeeded through ability, although without special training; and an American who is ministering to Italian-Americans after full theological training and study in Italy. It holds as its present ideal the training and employment of the second generation of youth who are Italian of blood and family training, while American of education and citizenship, and so able to serve both Italian missions and American churches.

Adam A. Tangarone

Mr. Tangarone is the first fruit of this ideal. Born in a mountain village of Italy, he was the first child to be baptized as a Protestant in the Waldensian mission which his father had helped to found. He is one of eight children, all bearing symbolical religious names. He was a member of the Italian Congregational Church and the Warburton Chapel, Hartford, where he eagerly absorbed the spiritual ideals taught him by precept and by life, and where he dedicated himself to the ministry. He had a brilliant scholastic career in the public schools, at the Italian Branch of Colgate Seminary, and finally graduated last year from Colgate Seminary with high honors.

Mr. Tangarone served effectively in the Torrington Italian Mission as summer supply in


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1922, and returned to the field as pastor upon his graduation from Colgate. At the ordination council, of which Rev. A. B. Patten, his pastor in Center Church of Torrington, was moderator, he sustained an extended examination with great credit. The supper hour was a testimonial of affection by the Warburton delegation, headed by Dr. R. H. Potter and Mr. Oscar A. Phelps. At the ordination service Rev. P. M. Rose, Mr. Tangarone's pastor at Hartford, read the Scripture; Rev. Pasquale Codella, founder of the Mission, offered the prayer in Italian; Dr. Potter, Moderator of the National Council, preached the sermon and had his inspiring theme set for him by the fact that the day was the 25th anniversary of his own ordination to the ministry. Rev. Antonio Mangano, dean of the Italian Branch of Colgate Seminary, offered the charge to the Italian people. Dr. Sherrod Soule, who had been Mr. Tangarone's adviser on account of the latter's holding the Missionary Society of Connecticut's scholarship, charged the candidate. Felicitous words of fellowship were said by Rev. H. E. Small, clerk of the council.

The Torrington situation offers appropriate opportunity for Mr. Tangarone's first pastoral service. The Italian group is more thoroughly open to American influences by reason of residence in close contact with the general population. The work is a mission, with no separate church membership, Sunday school or Communion service apart from the American church. In this Mr. Tangarone will assist, while providing an Italian service of worship. He is ably assisted by several Italian public school teachers, and has already done an interesting work in Christian Endeavor, daily vacation, sewing and Italian schools.

## NEW JERSEY

### New Parish House at River Edge

On Nov. 1, RIVER EDGE dedicated their splendid new parish house, one of the finest in the state. Rev. G. J. Becker preached the sermon, and the service of dedication was performed by the pastor, Rev. E. L. Hood. The financing and erection of this building is an achievement due in a large measure to the wise leadership of Mr. Hood.

### Ten Years at Elizabeth

Nov. 11 was the 10th anniversary of Rev. H. M. Dudley's pastorate at ELIZABETH, his ministry during this time being only interrupted while he was serving in the army during the War. The church has made great strides under his leadership. It is in an attractive section of the city and owns a large and beautiful corner site upon which it has erected the first unit of what will one day be a very fine plant. Supt. C. W. Carroll preached the anniversary sermon and presented Mr. Dudley with a purse of gold in behalf of the congregation.

### Cresskill's Enlarged House of Worship

The new, enlarged church of CRESSKILL was dedicated on Nov. 11. Under the leadership of Rev. J. A. Smith, the building has been entirely reshaped, and the capacity of both auditorium and basement has been doubled, the former seating 500 people. Services in honor of the occasion were held morning, afternoon and evening, with large numbers in attendance. The Congregational church is the only church in town.

## KENTUCKY

### Union Services at Williamsburg

A fraternal spirit among the churches of WILLIAMSBURG was promoted last summer by a series of union Sunday evening services. Four churches united in this effort, the pastors taking turns in delivering the sermon. The churches are on a better working basis for the winter as a consequence.

## INDIANA

### A Community Church at Franklin

Six years ago three church organizations of FRANKLIN came together into a community church. Rev. Thomas Gray was selected as pastor. Emphasis is upon community need, and the pastor has the warm-hearted backing of the entire church, the officers especially being active in seconding his efforts. The pastor teaches a class of high school students on "The Ethics of Jesus," the State giving the pupils credit. The pastor's wife, a talented musician, has been successful in developing the musical interests of the church and community. In the Sunday school is a large orchestra under a capable leader, which often furnishes music for the church services. The parsonage is the rallying ground for the young people of the community. It is a fine house, electric lighted, well suited for community needs. The church school recently won a silver cup and a certificate for its float, "The Mayflower," in a Sunday school pageant and contest.

## OKLAHOMA

### Improving Chickasha Property

That the men of the congregation of CHICKASHA have a mind to work is proven by a new coat of white paint on the outside of the church building. The pastor, Rev. Samuel Pearson, seems to have a faculty for enlisting the services of all.

## TEXAS

### New Houses of Worship for El Paso

Rev. J. J. Valencia and Senor E. R. Parra of the Good Will Mission, with the help of Assistant Supt. R. R. Shoemaker, are well along in their campaign to raise $1,000 for the new building of MEXICAN, EL PASO. They have organized ten teams, each of which is to raise $100. As the Mexican people are very poor, such an enterprise is worthy of commendation.

The new building of FIRST, EL PASO, Rev. W. H. Elfring, pastor, is nearing completion. A woman's union on the circle plan has been organized. There are 25 members in the mission study group, which has been using the book, *Creative Forces in Japan.*


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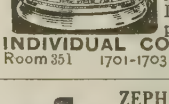
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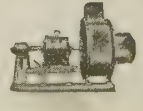
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The church school, assisted by the community club, recently held an outdoor bazaar at the home of Mr. and Mrs. Elfring. The woman's union has pledged $1,000 on the new building and already have over $600 of it in hand. Mrs. Elfring is proving her fitness for leadership in this work.

## NEW MEXICO

### Classes for Japanese at Gallup

Rev. L. A. Stark, pastor of GALLUP, was county chairman of the recent Japanese relief drive, when nearly two and a half times the quota was raised. Plans are being laid for the organization of Americanization classes for Japanese people in Gallup and in the camps.

The church is using motion pictures on Sunday evenings, repeating the film each Monday evening in one of the camps, where there is an appreciative audience of about 75 children and 100 or more adults.

## ARIZONA

### Student Assistant for Minister of Tucson

A chorus choir composed of young people is furnishing music for the evening service of TUCSON. Monthly brotherhood banquets are held, interesting a splendid group of men who are solidly back of the work of the church. Rev. George A. Andrews, the pastor, is assisted this year by a student from the University.

### Nogales' Program for Young People

Supt. R. R. Shoemaker recently assisted the pastor, Rev. O. A. Smith, in organizing the work of the young people at NOGALES for the winter. They will undertake the study of local, educational, sanitary, political, foreign and religious problems, studying all these from the religious viewpoint. This will occupy the first half of the season; the second half will be given to a first-hand study of the teachings of Jesus.

## SOUTH DAKOTA

### Mobridge Young People Energetic

MOBRIDGE, Rev. Nathaniel Hass, pastor, carried on a successful vacation school for six weeks last summer. The enrollment was 70, the average attendance, 45. Although the church was farther from the Waubay Conference for Young People than any other in the district, they sent the second largest group, 14 in number. A few weeks ago the young people gave a play, the proceeds of which went to buy a new piano for the church. The present enrollment of the Sunday school is 240.

## NORTH DAKOTA

### A Large Field for Rev. Peter Cooper

Rev. Peter Cooper, who served as student pastor at PIERCE and SLOPE CENTER last summer, has been called to the double task of caring for this work together with BOWMAN and MARMARTH. Mr. Cooper has served as student summer supply under the National Society three separate seasons, studying last year at Oxford, England. With a Ford car, he begins enthusiastically his great task.

### Rev. James Elvin Goes to Dickinson

Strategic in its position among the churches of Southwestern North Dakota is DICKINSON, whose pastorate became vacant early in the fall. It is most happy in the coming of Rev. James Elvin, whose service on the Pacific Coast, in Washington and Oregon, and later in Montana, has been most successful. The church faces a large building program which it hopes shortly to accomplish.

### Radio Service for Mott

MOTT, pastorless for some months, recently tried an interesting experiment. They connected the church with a neighboring radio aerial and at nine o'clock in the morning the building was well filled. The young people have planned on a dramatization of a scene from the Bible for a morning service, and laymen have been selected to read a sermon.

### New Pastor at Williston

WILLISTON, which holds a commanding position in Northwestern North Dakota, is happy in the coming of Rev. C. A. Stroup, of Seward, Ill. He began his work Nov. 1.

## MONTANA

### Students Attend Missoula Services

The work of UNIVERSITY, MISSOULA, is going on with increasing momentum with each passing month. Rev. J. R. Hahn, the pastor, reached the field last December. A few students were interested in the work of the church last year; this year, however, more than 30 are in regular attendance at the morning services and about 100 who are attending the University have signified their interest in the Congregational Church.

## WASHINGTON

### Full-Time Pastor for Cathlamet

CATHLAMET, a Columbia River town, dates back to the days of the Hudson Bay Company. It is a small place and has been able to pay for only part-time ministry. Under the leadership of a few of the lay members of the church, a budget of $1,800 was cheerfully subscribed where before they had hardly been able to reach $500. With home missionary aid, a pastor has been secured, and the outlook for the coming year is most hopeful.

### A Real Task for Pastor of Black Diamond

The pastor of BLACK DIAMOND, Rev. David Reid, serving on one of the smallest salaries in the Conference, has nobly stood by the work during the days of a bitter strike in the coal mines. The members of the church are coal diggers and were defeated in their long strike. Bitterness arose because of the importation of non-union labor, but by the fine devotion of this minister and his wife, not a riot occurred nor a drop of blood was shed. Prayer meetings averaged 20 to 30 in the church whose total membership is sixty. The people have to walk a mile and a half to church.

## OREGON

### First, Portland, Welcomes New Pastor

A reception to Rev. and Mrs. C. G. Clarke was given in the parlors of FIRST, PORTLAND, recently. A most cordial atmosphere was in evidence throughout the large group gathered to welcome the new pastor. Expressions of appreciation of the personality and power of the new leader were heard on every side.

### Good Fellowship Between Organizations

The men's brotherhood of EUGENE drove the 25 miles to Corvallis on Oct. 25 and were the guests of the brotherhood in Corvallis.

### New Members for Ardenwald

ARDENWALD, in the suburbs of Portland, has doubled its church school enrollment and organized a Christian Endeavor Society, repaired its building and placed a gas stove in the church basement. This church, with Oswego under the leadership of Rev. H. S. Wiley, has recently added 15 new members to its roll.

### Corvallis at Fortieth Milestone

CORVALLIS recently celebrated its 40th anniversary. Two former pastors, Dr. W. C. Kantner and Rev. G. H. Lee, took part in the


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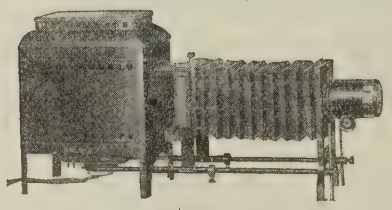

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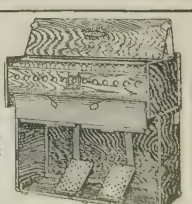
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celebration, and portraits of Rev. and Mrs. E. T. Sherman were presented to the church by Mr. M. M. Long in memory of the pastorate of Mr. Sherman during which the present new plant was built.

## Church and Ministerial Record

### Calls

AESCHBACHER, J. E., Milford, Kan., to Arlington, Neb. Accepts.

BARKER, G. A., New Salem, Mass., to First, Pomfret, Ct. At work.

BARSTOW, R. W., South, Concord, N. H., to First, Madison, Wis. Accepts to begin April 1.

BARTLETT, S. B., (Meth.), to Federated, South Amherst, O. Accepts.

BELLINGHAM, E. R., Neighborhood, Phœnix, Ariz. to Sixth Ave., Denver, Col. At work.

BIELEFIELD, J. H., Dublin, O., to Litchfield. Accepts.

CLARKE, DUMONT, Manchester, Vt., to associate, Mt. Vernon Heights, N. Y. At work.

CONANT, J. L., recently of Joplin, Mo., to stated supply, Brecksville, O. Accepts.

CLEM, W. H., Evarts, Ky., to Fellowship, Chicago, Ill. Accepts.

EARL, DANIEL, Velva, N. D., to Prospect Ave., Kansas City, Mo. At work.

HARRISON, W. D., North, Chelmsford, Mass., to Somonauk, Ill.

KENT, W. H., Milford, Ia., to Field Work for Eastern Iowa with headquarters at Cedar Rapids. At work.

MACKENZIE, H. S., Spring Lake, Tex., to First, Prescott, Ariz. Accepts.

MOSES, A. C., (Presb.), Providence and Wyanet, Ill., to Pecatonica, for six months. Accepts.

O'NEILL, WILL, to Tryon, N. C. Accepts.

PARROTT, H. I., First, Springfield, Ill., to Ludington, Mich. At work.

PRICE, F. J., (Meth.), Winnepeg, Manitoba, Canada, to Community, Morningside, Minn. Accepts.

SLOAN, S. J., Tilden, Plainview, Neb., to New Castle. Accepts.

STUART, I. W., Pilgrim, Detroit, Mich., to executive secretaryship, Detroit City Union, which is the Congregational City Missionary Society of Detroit. At work.

THOM, O. R., Waverly, Ill., to Seward. At work.

WEHRHAN, N. W., Dodge Memorial, Council Bluffs, Ia., to field secretaryship for Grinnell College.

WILLIAMS, J. T., Welsh, Methodist, Bangor, Pa., to Lawrence St. Welsh, Cincinnati, O. Accepts.

YOUNG, VERNON, North, Troy, Vt., to St. Johnsbury Center. Accepts.

### Resignations

AINSLIE. J. S., Summerdale, Chicago, Ill.

HANTS, C. H., Plymouth, Newark, O.

JERSAK, WILLIAM, Mizpah, Cleveland, O.

NORUM, A. H., Hazel Park, St. Paul, Minn.

WILCOX, E. W., Washburn, Ill.

SCOVILL, E. E., Litchfield, O.

### Accessions

| | Conf. | Total |
|---|---|---|
| CALIFORNIA | | |
| Long Beach, First | 5 | 20 |
| Los Angeles, Armenian | 6 | 10 |
| Pasadena, First | | 15 |
| San Bernardino | 16 | 44 |

### Personals

MACKENZIE, REV. H. S., of Spring Lake, Tex., whose work has been an outstanding success, his influence reaching throughout the Panhandle district, has accepted a call to First, Prescott, Ariz. The people of the church are enthusiastic in giving him a welcome.

TROSPER, REV. J. M., pastor of Stearns, Ky., has returned from a hospital in Cincinnati, and will soon be back in his pulpit. The church members at Stearns heartened the pastor by their loyalty to the work during his absence.

BYLES, REV. C. H., of Niantic, Ct., suffering from a nervous breakdown, has had to give up his pastorate and retire to a hospital for a long period of rest and treatment. His wife and three children have the sincerest sympathy of all concerned.

WISMER, REV. E. L., of Bristol, Ct., received a new high-grade, 1924 model automobile as a Christmas present from a group of his parishioners who told him that it was in appreciation of his devotion to his people and hard work in the administration of the parish for 14 years. It is especially worthy of note that this comes after a campaign for Congregational benevolences which raised the church's gifts for all our boards to more than three times what it was a half dozen years ago.

## Marriage

NEWELL-MERRIMAN—Married Dec. 24, William W. Newell and Miss Francesca Merriman, both formerly of Chicago.

## Deaths

*Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.*

### MRS. MARY WILLIAMS PHIPPS

Mrs. Mary Williams Phipps, widow of the late Rev. William H. Phipps, died at her home in Waterbury, Ct., after a year's illness, on Dec. 2, 1923, at the age of seventy-two.

She was born at Eastford, the daughter of Rev. Francis and Mahala Williams. She was graduated from Mt. Holyoke Seminary in 1871, and was married in 1872. For 28 years Mr. Phipps was pastor in Prospect, Ct., retiring in


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Last spring her name was placed on the Honor oll of the General Federation of Women's Clubs, recognition of distinguished service that she ad rendered.

She leaves four children, Mrs. Frank E. Walters, Toledo, O.; Ethel W. Phipps, of Waterbury; oward F. Phipps, of Toledo; and Lawrence W. ipps, of Harrisburg, Pa.

## Events to Come

OSTON MINISTERS' MEETING, Jan. 14, union meeting with the Evangelical Alliance, in the Park Street Church.

INISTERS' MEETING OF NEW YORK AND VICINITY, Jan. 14, 1924, 11 A.M. Subject, "The Battle of Montemario." Speakers, Rev. John G. Benson, D.D., and others recently returned from Europe, who will lead in the discussion.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Feb. 1, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

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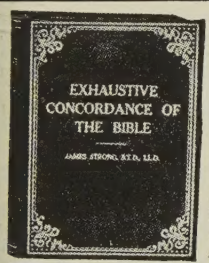


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## With the Schools and Colleges

### Representative of Olivet College

Friends and former students of Olivet College will be interested and encouraged to know that the trustees have secured the services of Rev. Arie Binkhorst to act as the special representative of the college in the enlarged plans now in process of being carried out. Dr. Binkhorst is one of the most loyal alumni of Olivet and will bring to his work a deep passion for the cause of Christian education as well as a maturity which his years of service have developed. His training in the Yale Divinity School and in his pastorates in Michigan and the West give him ample understanding of the problems of the pastor and the church today. In all his pastorates he has carried on a notable building program. Five years ago he came to Chicago Seminary as its special field representative and has done a constructive work for it all through the Middle West.

ARIE BINKHORST

Dr. Binkhorst took up his duties Jan. 1. The endowment fund committee of the college, consisting of Dr. Ernest Bourner Allen, chairman, Mr. George R. Wilson of Chicago and Mr. J. N. Klock of Benton Harbor, together with the executive committee and other trustees, are busy completing the plans which will be announced later for the college.

The response of Michigan Congregationalism to the rehabilitation that has taken place in Olivet College during the last three years is remarkable. There are plenty of evidences that men and women of wealth, prestige and education are again behind the college with great loyalty. Its friends may be assured that it is entered upon a career of permanent leadership in Christian education.

### Carew Lectures at Hartford

The Carew Lectures at Hartford Seminary Foundation were given this year during the week beginning Dec. 10, by Prof. Thomas R. Glover of Cambridge, England, on "The Life, Character and Work of the Apostle Paul."

### Pilgrim Club Initiation at U. of W.

On the eve of the Forefathers' Anniversary some 60 young men and women of the Pilgrim faith, students at the University of Washington, were initiated into the University Pilgrim Club. Several Seattle pastors and laymen assisted in the ceremony, while others were present as guests. The initiation program, the wording of which, as far as possible, was taken literally from Bradford's *History of Plymouth*, was arranged by Dr. C. E. Hesselgrave, Congregational student pastor at the University.

Led by Capt. Miles Standish, in the person of Rev. H. N. Dukes, and singing, "O God, Beneath Thy Guiding Hand," the band of student Pilgrims, clad in Ye Puritan costumes, encircled the room several times and appeared in turn before the notable personages of Pilgrim history, among these, Elder Brewster in the person of Claude H. Echart; Sir Edwin Sandys, Rev. Fred Grey; Pastor Robinson, Dr. Edward Lincoln Smith; Governor Bradford, Dr. H. C. Mason. After receiving from these notables generous advice and encouragement, the Pilgrims crossed over, encircling the room and singing, "The breaking waves dashed high." Kneeling on Plymouth Rock and consecrating themselves in song and vow to Pilgrim ideals,

(*Continued on Page* 63)


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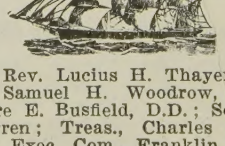
**Boston, Vineyard Haven, Cape Cod Canal**
306 Congregational House, Boston

Incorporated 1829



Reorganized 1922

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(*Continued from page* 61)

each was decorated with the Pilgrim pin of initiation. Impersonating the Spirit of the Pilgrims, Rev. Rudolph Ericson then addressed the group and handed each a lighted candle to pass on. With lighted candles, all other lights off, all in the room joined the procession circling the room amid songs and salutations, producing a wonderfully beautiful effect. The address of Dr. C. J. Hawkins on "The Pilgrims of Today" was followed by a banquet and several brief addresses and a social hour, thus bringing to a close the first initiation into the University of Washington Pilgrim Club.

C. R. G.

## "The Queen's in the Kitchen"

(*Continued from page* 52)

"Likewise, you overlooked the little rite of putting coffee in the percolator," reminded June, demurely, pouring plain water from the wildly bubbling pot.

Rosemary collapsed in utter distress. "Oh, dear! What I know about cooking is a vague rumor! But to mobilize several things at once, and watch them, needs as many eyes as the dragon of the Golden Apples!" She won Father's sympathy with her quivering lips and frank confession.

"You make fine fudge," up spoke Kent, loyally, though he had a vision of tightening his belt ere starvation "wiped him slowly out of sight."

"Never mind, Daughter. You're learning under the oldest and best teacher in Christendom," Father consoled. "We're game to be experimented on, aren't we?" he appealed to his comrades in famine. June had sleuthed about the pantry, returning opportunely with a can of salmon and some fresh crullers, the contribution of a psychic neighbor. "I just know these 'pops' would taste good with berry jam," remarked June. "All ready, vote!"

According to time-honored custom, the family responded hilariously, Father, Kent and Rosemary drowning out June's lone "goose" with unanimous "razz!" Rosemary made a mighty and audible resolution. "I'll get up an hour earlier and withdraw from every committee for a month," she vowed. "I see this job requires my undivided attention." But to her further discouragement she was to discover daily that there were many more angles to the simple art of home-making than she had dreamed of.

(*To be continued*)

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8 Beacon St., Boston, Mass.


## RISIBLES

Tom—"Pa, you remember you promised me five dollars if I passed in school this year."

Pa—"Yes."

Tom—"Well, you ain't gonna have that expense."

The theater manager, after a week of a highbrow production, consulted the colored doorman.

"Well, George, how is it going?"

"Better and better, sah! Fewer and fewer is leaving the theater before the end of the show."—*Life.*

He (with great dignity): "Then this is absolutely final?"

Co-ed: "Absolutely. Shall I return your letters?"

He: "Yes, please. I think they're good enough to use again."—*Parakeet.*

Mistress: "You look a wreck today, Mary. Have you been sitting up all night again reading a novel?"

Mary: "Yes, mum, it was such a beautiful story, but they didn't get married till nearly four o'clock this morning."—*London Opinion.*

He was very quiet during the first part of the dinner, and every one forgot that he was there. As dessert was being served, however, the host told a story. When he had finished and the laughter had ceased, his little son exclaimed delightedly, "Now, Father, tell the other one."—*Weekly Telegraph* (*London*).

She had a vast amount of money, but it had come to her quite recently. One day an acquaintance asked her if she was fond of art.

"Fond of art!" she exclaimed. "Well, I should say I was! If I am ever in a city where there's an artery I never fail to visit it."—*Exchange.*

A Negro went into a bank down south to get a check cashed. He stood in line a long time and finally his turn came. Just as he got to the window the teller put up a sign: "The Bank is Busted."

The Negro—"What do you mean, the bank is busted?"

Teller—"Well, it is, that's all; it's busted—didn't you ever hear of a bank being busted?"

The Negro—"Yes, but I never had one bust right in my face before."—*Selected.*


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### Contents


| | |
|---|---|
| The Editorial Outlook | 35 |
| Editorial—The Man in the Street | 36 |
| Christianity Against War | |
| Socialists in Russia | |
| On Making the New Year New, *by Gaius Glenn Atkins* | 39 |
| National Convalescence—A Sermon *by George A. Gordon* | 40 |
| Recent Happenings in Japan, *by Hilton Pedley* | 41 |
| The Brainerd Mission, *by Robert Sparks Walker* | 42 |
| The Parable of the Man Who Ran Behind | 44 |
| Lynchings in 1923 | 44 |
| Along Our Stream of Freedom—Blazing a New Trail in an Old Frontier | 44 |
| "He's My Brother" | 45 |
| Sermons I Should Like to Preach, *by Claude W. Warren* | 45 |
| The Federal Council, *by Frederick L. Fagley* | 46 |
| Commission on Recruiting Meets in Chicago | 46 |
| The Virgin Birth | 47 |
| For Fathers and Sons | 47 |
| The Idle Workman, *by G. W. Tuttle* | 47 |
| The Editor's Bible Class | 48 |
| An Outstanding New Book—The Woman of Knockaloe | 48 |
| Our Invalid Parish—More Occupations | 49 |
| Closet and Altar | 49 |
| Comment on Christian Endeavor Prayer Meeting Topic | 49 |
| Among the New Books | 50 |
| With the Children—"The Queen's in the Kitchen," *by Daisy D. Stephenson* | 52 |
| Our Readers' Forum | 53 |
| News of the Churches | 55 |
| A Friend and Associate | 59 |


Mr. Pennywise: "I'd rather you'd take the $70 hat instead of the $10 one. Then when you change your mind it will be just right."

His wife: "Stupid! I intend to change my mind twice."—*Boston Globe.*

It's getting so that business men do not have to know how to spell or write. They are like the old colored man who appeared as a witness before a committee. In the course of his examination he was asked:

"What's your name?"

"Calhoun Clay, suh."

"Can you write your name?"

"Suh?"

"I asked you if you can write your name."

"Well, no, suh; Ah nebber write ma name. I dictates it, suh."—*Hidden Treasure.*

Every time the teacher asked Johnny a question she always got the same answer, "I don't know."

"Johnny," she said, "what is twice eight?"

"Don't know.

"Well, then, four times six?"

"Don't know."

"Who was the husband of Queen Victoria?"

"Don't know."

The teacher became exasperated.

"Is there anything you can answer?" she asked, sardonically.

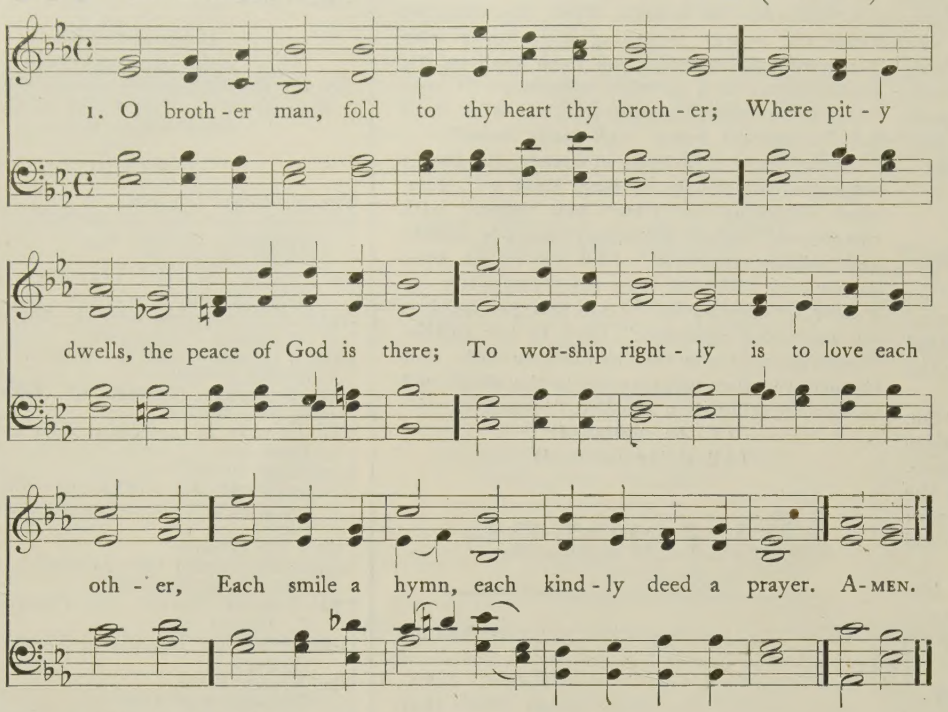
"Yes'm," he replied.

"And what is that, pray?"

"The telephone, m'm."—*London Answers.*

## *Service and Brotherhood*

**366** LANHERNE 11. 10 — HENRY HAYMAN (1820–1894)


1. O broth - er man, fold to thy heart thy broth - er; Where pit - y
dwells, the peace of God is there; To wor-ship right - ly is to love each
oth - er, Each smile a hymn, each kind - ly deed a prayer. A - MEN.

*To Worship Rightly is to Love Each Other*

2 For one whom Jesus loved has truly spoken,—
The holier worship which he deigns to bless
Restores the lost and binds the spirit broken,
And feeds the widow and the fatherless.

3 Follow with reverent steps the great example
Of him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

JOHN G. WHITTIER, 1848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